



"One-man Sub"  
See "Beginnings of an Artist," page 33.

February 1969  
The Era  
Improvement



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## On the

**Cover:** "One-man sub" is a remarkable piece of sculpture by Dennis Smith. Latter-day Saint sculptor, and represents among other things the fantasies of youth and the joys of imagination that make life rich and beautiful at any age. Merely looking at the boy in the submarine pries loose fond memories of one's past.

Well has Joseph Conrad written: "The artist appeals to that part of our being which is not dependent on wisdom; to that in us which is a gift and not an acquisition—and, therefore, more permanently enduring. He speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives: to our sense of pity, and beauty, and pain."

Such capacities need nurture in all persons. The sculptor of our cover piece notes: "I feel that in the near future there are going to be great demands upon the Mormon artist, upon the Mormon writer, dramatist, musician, thinker." (See Era of Youth.)



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● Freedom—individual freedom—is a result of obedience to truth. Nearly two thousand years ago Pilate asked, “What is truth?” (John 18:38.) This question is still unanswered, but we have an idea of what truth is.

Those who study it say, “Truth is conformity to fact. It means fidelity, constancy, faithfulness. In an abstract way, it’s actual being.” We sing the question, “Oh say, what is truth?” and answer, “’Tis the fairest gem that the riches of worlds can produce.” (*Hymns*, No. 143.)

Truth is the substance of all things. It is recorded in the Doctrine and Covenants, “And truth is knowledge of things as they are, and as they were, and as they

## The Editor’s Page

By President David O. McKay

# To That Ideal Perfection



are to come." (D&C 93:24.) It is very significant that Jesus said to those who believed in him: "If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

That is freedom—individual freedom.

The conscience is not always a safe guide to truth. However, those who continue to follow Christ, those who have accepted him and have taken upon themselves his name, those who have been baptized and have come forth in a newness of life will not only have the guidance of the Spirit of Christ, but also, after the accompanying confirmation, the special guidance and inspiration of the Holy Ghost, a member of the Godhead.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences.

Being "honest, true, chaste, benevolent, virtuous, and . . . doing good to all men"—these are attributes that contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift, that makes him king of all created things.

Divine is that admonition and promise given through the Prophet Joseph Smith:

" . . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

That is the sure promise for those who are baptized and confirmed by those having the authority from on high, and who then so live that the Holy Ghost can be and is their constant companion.

Those who continue to follow that guidance will know the truth, and the truth will make them free—not by pretense nor by pretending to follow it, but by sincerity.

It is an eternal truth that as we study, whether

our subject is spiritual or pertains more to things of this world, the knowledge we receive only prepares us for receiving more in that chosen field of endeavor. The fountain of knowledge is inexhaustible by mortal standards.

Oh, my beloved brothers and sisters and friends, there is a philosophy of right living; it is the philosophy that develops the spirit and leads us to the possibility of what mortals can achieve—that ideal perfection of our beloved Savior. I know it.

Young men and women who seek a shortcut to happiness and pleasure in this life will have to pay the bill, and they will become bonded; they will become slaves to sin, and the happiness they sought will prove to be ashes in their souls.

What a wonderful lesson the Savior gave in the parable of the Prodigal Son. There he was with a good name, good home environment, opportunities for real joy and pleasure in life, and a good occupation. But he realized that he and his brother were eventually to share their father's wealth, and he determined to seek his own idea of happiness. Freedom was to be his. He was not going to be bound by his father anymore.

I recall, too, a young lady who once wrote to me: "I am 16. My father doesn't understand me; my step-mother will not let me go out; and I want to go out." She was irritated by a home constraint. To her father she was just a child, and he did not understand that she was blossoming into womanhood and desiring to try her wings.

I believe that the Prodigal Son felt the same way, for we do know that he said to his father, "Father, give me the portion of goods that falleth to me." (Luke 15:12.) He received the portion and he spent it just as millions spend it today—in seeking pleasure instead of truth. He had many would-be friends as long as his money lasted. He thought he would find pleasure in drinking. Then he took to riotous living. He thought he had his freedom, but he was becoming a slave. He was becoming bound in bondage, and he found that he had not obtained happiness at all.

If you would be free, follow the paths of truth—paths that lead to everlasting joy.

It takes courage to follow truth in the sense in which I have used it here. Be true to yourself, true to what you think is right, true to what you know is right.

I pray that we may all possess that kind of courage in facing our tasks in life. ○



# How

# to Com

## Principles of Church Leadership: Second in a special series by the General Authorities

● When the Savior gave the commission, "Go ye therefore and teach all nations" (Matt. 28:19), the overwhelming responsibility of communicating effectively became a reality. Since the restoration of the gospel in this dispensation, many millions of dollars, countless hours of time, and persistent efforts have accompanied the opportunity to declare the message of glad tidings.

In order to communicate effectively, we have, as a Church, developed the resources of the *Deseret News*, *The Improvement Era*, and other Church magazines, radio, television, and shortwave facilities.

The awesome responsibility to reach and motivate each person becomes more apparent when we think in terms of the individual. Let us consider the consequences when we fail in our purpose. The following clipping comes from the *Deseret News*:

YOUTH GETS 'LIFE'. . . Las Vegas (AP)  
—A sixteen-year-old youth was sentenced to three consecutive life sentences Monday after he pleaded guilty to murder charges in the deaths of three bank employees.

The youth was charged in the shooting deaths of the bank manager and two bank tellers. The three were slain during a \$35,000 robbery at a bank in Las Vegas

The youth who was charged was baptized and confirmed a member of the Church when eight years of age. He attended Sunday School and Primary and held the Aaronic Priesthood. Upon reading of the murders, his bishop declared sadly, "Where did we fail to communicate with him?"

Communication does not mean simply telling

or hearing something. Never before in history have so many people known so much about what is going on in the world. Communication in its vital sense means communion, a sharing of ideas and feelings. The word comes from the Latin *communico*—"to share," and communication is "the act of

sharing or imparting a share of anything."

One has defined *communicating* as "the art of informing and persuading others." The ability to communicate is not something we are born with. We have to learn it and earn it, often the hard way.

We have a communication problem as we wage war against the powers of the adversary and strive to help members of the Church to live by gospel principles.

I suppose we can take some comfort from the fact that the Master had his problems with communication, even though he possessed great understanding of people. On one occasion Jesus was speaking from a ship to a great multitude gathered on the shore. In the course of his remarks, he related the parable of the sower. When he finished, the disciples asked him: "Why speakest thou unto them in parables?" He answered and said to them: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10-11.)

And then he said that the ears of these particular people were dull of hearing and their eyes were closed. "But blessed are your eyes," the Savior told his disciples, "for they see: and your ears, for they hear." (Matt. 13:16.) He then continued his sermon, telling several other parables.

Perhaps the disciples were too embarrassed to interrupt again, because Jesus told them it was given to

# Communicate Effectively

By Elder  
Thomas S.  
Monson  
Of the Council  
of the Twelve

them to understand the mysteries of heaven. But when the multitude had gone, "his disciples came unto him, saying, Declare unto us the parable. . . ." (Matt. 13:36.)

If the Master found it necessary to repeat and explain in order to get effective communication, I suppose we should not feel discouraged when we fail to communicate effectively at the first recitation.

Effective communication is essential to effective motivation. The leader must first educate himself, develop enthusiasm, and perfect himself in the skill he desires to teach (communicate). He must then project his feeling on the subject until it is shared by the follower. This is the process of most effective motivation.

Effective communication always includes the three C's: *clear, concise, confirm*.

1. *We must make our presentation clear.* The first rule of clarity is to have a well-defined goal or objective—to know what we wish to accomplish through our communication. Unless we can define this goal clearly to ourselves, it is not likely our audience will understand it and be motivated.

Another way in which clarity can be improved is by use of illustrations. Since words have different meanings to various people, the additional definition through supporting illustrations is usually helpful.

One illustration is through words and motions, such as parables. Jesus made parables a part of nearly every teaching situation. So often did he use this teaching device that evangelists record at one point that "without a parable spake he not unto them." (Mark 4:34.)

Jesus said he used parables in teaching because they conveyed to the hearer religious truth exactly

in proportion to his faith and intelligence. To the unlearned, the parable had story interest and some teaching value. To the spiritual, it conveyed much more, including the mysteries or secrets of the kingdom of heaven. Thus the parable is suited to simple and learned alike. It teaches all people to find divine truth in common things.



Closely related to parables are the brief comparisons the Master often used to illustrate ideas, such as:

"... It is better that one man perish than that a nation should dwindle and perish in unbelief." (1 Ne. 4:13.)

"... Follow me, and I will make you fishers of men." (Matt. 4:19.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

"... by their fruits ye shall know them." (Matt. 7:20.)

Illustrative stories provide another excellent means of teaching to aid clarity. It is easy for people to project themselves into stories of living people and their experiences. The Lord frequently used this technique. In the case of the widow's mite, he illustrated a lesson in true giving: "... this poor widow hath cast in more than they all: For these have of their abundance cast in unto the offering of God: but she of her penury hath cast in all the living that she had." (Luke 21:3-4.)

Real stories involving real people provide an excellent vehicle to promote clarity.

Another type of illustration involving words and motions is the demonstration. This is particularly helpful when attempting to teach skills that have some mechanical aspects. Examples of situations in which demonstrations could profitably be used include effec-





## Effective communication demands the

tive use of visual aids, athletic skills, or method of conducting a typical meeting of a ward priesthood executive committee.

The old adage that "a picture is worth a thousand words" can be supported by many examples: for instance, praying hands or mother and child.

Objects provide another means of clarifying a message. These might be objects from surroundings or from wearing apparel, or objects prepared by the speaker for the occasion.

2. *We must make our presentation concise.* To be concise means to express much in few words. The amount of time spent in communicating an idea may vary, depending on the complexity of the subject matter and the previous knowledge of members of the audience. But communication is improved when each word, each sentence, each paragraph is meaningful and pertinent to the objective.

Guidelines for making a concise presentation include:

a. Study and research until you know you have information that is worthy of presentation.

b. Write your thoughts on paper as they come, without concern for style or polish.

c. Arrange ideas in logical order. Some prefer a formula for organizing material into logical sequence, such as PREP—Point, Reason, Example, Point. The name of a well-known opera has also been used as a letter key to a motivation formula. AIDA in this instance stands for: gain Attention, sustain Interest, incite Desire, get Action.

d. Eliminate irrelevant ideas, illustrations, and humor that reach too far for an application. Because of the difficulty of getting full attention, there is a temptation with some to include interesting material even though it is not entirely relevant.

e. When the organizing stage has been completed, reduce every sentence to the fewest necessary words.

f. Last, learn the material well enough to present it as it has been prepared.

3. *We must confirm what we have taught to see*

*what has been learned.* Fragmentary listening, misinterpretation of ideas, or mistaken meanings of words may cause misunderstandings. It is important, therefore, to have a method of checkup, feedback, and correction of mistaken impressions whenever possible. One



labor negotiator found a very effective way to cool down heated arguments and improve communication in labor and management disputes. The referee made a rule that the representative of labor could not present his viewpoint until he could explain the management's viewpoint to

the satisfaction of the management representative, and vice versa.

Well might we follow the example of King Benjamin and his people:

"And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them.

"And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually." (Mosiah 5:1-2.)

Through his prophets the Lord has given counsel in the importance of communication skills. He has also emphasized the need of spirituality as a part of effective communication.

Be open and honest; we are dealing with precious souls, and pseudo-sophistication and manipulation have no place in the kingdom. Paul urged members to communicate by "speaking the truth in love." (Eph. 4:15.)

We should convey our love and concern, since

use of three "C's": clarity, conciseness, confirmation

feelings can often "get through" even when words fail. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

When Moses was called to lead the children of Israel out of bondage, he recognized his weakness as a speaker or communicator. Nevertheless, he had the Spirit of the Lord with him. The Lord, after some reassuring, gave him Aaron as a mouthpiece. He didn't give Aaron the responsibility of leading; he assigned that duty to Moses, who had the other leadership skills that were necessary to perform the task. (Exod. 4:10.)

Paul counsels that we should seek spiritual gifts so that we might speak unto men "to edification, and exhortation, and comfort." He then counsels that clarity is even more important than the gift of tongues. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (Who shall be motivated?) "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." (See 1 Cor. 14:3-9.)

When we let the Lord be our guide in developing communication skills, he can help us to be humble, to present ourselves to the right people at the proper time and in an atmosphere where we will be trusted and worthy of a listening ear. When communication skills are accompanied by spirituality, the Lord can work through his servants to accomplish his purposes.

Hundreds of thousands of newly baptized members of the Church and the many missionaries who taught them the gospel provide a living testimony of effective communication.

One spring day, a humble youth, motivated by a sincere desire to know the truth, sought an audience with his Heavenly Father. The glorious vision that followed, the words from the Father—"This is My Beloved Son; Hear Him!"—the message from the Master and the response of faithful service and supreme sacrifice by that youth, even Joseph Smith, were communication at its finest.

As we ourselves prepare to communicate effectively, may this beautiful example govern our thinking and prompt our actions. ○

Exodus from Nauvoo

By Ruby Waters Erdelen

*Devoted Saints were forced from home and land  
By murder-maddened mobs, but placed their trust  
In a worthy leader. Exodus was planned  
While terror flamed, crops burned; nightwind's dust  
And smoke could not blot out nor threat degrade  
Newfound faith. Swift were the streams they crossed  
To untamed prairie. Often an Indian raid  
Meant a blood-stained path; dear ones lost  
In privation, yet they journeyed on.  
Rough wagon trek through wood and canyon ended  
Beyond the snow-rimmed mountains; they faced each dawn  
To plow and plant hard soil till now untended.  
Though plows were blunted or broken, when evening fell,  
In nightly worship they chorused: "All is well."*

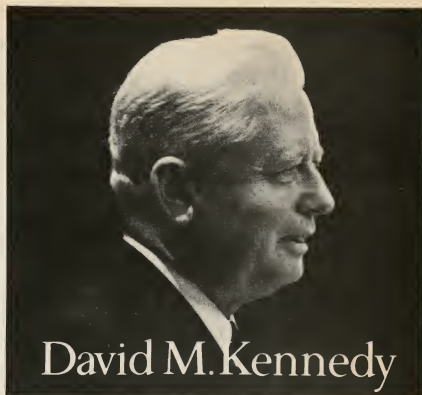
# Two Latter-day Saints in U.S. Cabinet Posts

*President Richard M. Nixon has named two prominent Latter-day Saints to the 12-man United States Cabinet: David M. Kennedy, former first counselor in the Chicago Stake presidency, as Secretary of the Treasury, and George Romney, former president of the Detroit Stake, as Secretary of Housing and Urban Development.*

*Both men will grapple with some of the most pressing problems of our time: The Secretary of Treasury must help set the pace for the resolution of the world's monetary crisis, and the Secretary of Housing and Urban Development must help solve the problems of cities, associated with perhaps the most explosive domestic U.S. problem today.*

*In terms of U.S. Government protocol, Secretary of the Treasury is the second ranking cabinet post, behind only Secretary of State; and Secretary of Housing and Urban Development ranks eleventh, ahead of the latest created post, Secretary of Transportation.*

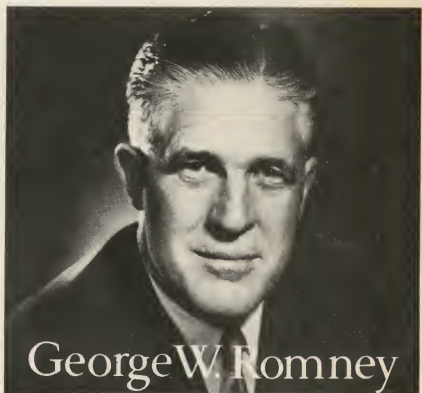
*Interestingly, there has been a Latter-day Saint in the U.S. Cabinet continuously since 1952, when President Dwight D. Eisenhower named Elder Ezra Taft Benson as Secretary of Agriculture. Elder Benson served during both Eisenhower administrations. In 1960, President John F. Kennedy named Stewart L. Udall as Secretary of the Interior, and Secretary Udall continued to serve during the Lyndon B. Johnson administration.*



David M. Kennedy

By Dr. Edwin O. Haroldsen

Edwin O. Haroldsen, a newsmen of wide experience and formerly an agricultural information adviser in Turkey, is a Chicago editor of a national news magazine and first counselor in the Chicago Heights Ward bishopric.



George W. Romney

By Dr. O. Preston Robinson

O. Preston Robinson, general manager of the Deseret News Press and a member of the Sunday School General Board, has been president of the British Mission, editor of Deseret News, and a marketing professor at both the University of Utah and New York University.



● It's a long way in status from working as a ranch hand in Utah to serving in the President's Cabinet in Washington.

But David Matthew Kennedy, President Richard M. Nixon's choice as Secretary of the Treasury, comes to that high government post unchanged in the simple faith he has maintained since childhood.

Born of goodly parents 63 years ago in the small town of Randolph, in northeastern Utah, David Kennedy has always placed first in his life his family and the Church. But these have not kept him from succeeding magnificently in the business world.

He enters the Cabinet after a brilliant banking career climaxed by ten years as board chairman and chief executive officer of Continental National Bank and Trust Co., largest bank in Chicago and eighth largest in the U.S.

In the early 1950's, reports *Fortune* magazine, Continental Bank had been "almost a caricature of LaSalle Street conservatism. It had shown no enthusiasm at all for lending abroad, and very little for lending in the U.S.—even in Chicago."

But under David M. Kennedy's aggressive, imaginative leadership, the bank has grown in resources from \$3.1 billion to more than \$6.5 billion. He expanded Continental's international banking department in anticipation of a great upsurge that has occurred in

world trade with the Midwest. He pushed for retail trade and emphasized Continental's "family banking center," a single location where each officer is able to handle any customer service. The trade press called this device of a "big bank with a little bank inside" one of the most important banking innovations in the last half century.

By 1968, Brother Kennedy had begun to think of taking it easy. However, faced with the decision to accept the Cabinet post, he called a family council, as he had done on other occasions when a decision affecting the family had to be made.

"We all prayed about this," relates one family member. "He is a very deep believer in prayer. He feels his life was spared through the administration of the priesthood about eight or nine years ago, when he was out of work almost a year with pneumonia."

Accepting the position meant not only increased pressure and another move, but a tremendous financial loss as well. He will take a \$198,750-a-year cut to become Secretary of the Treasurer—from \$233,750 in salary and profit-sharing benefits as head of the bank to \$35,000 as a Cabinet officer.

David grew up on his father's "Quarter Circle T" ranch near Randolph, a spread of 1,000 acres with 15,000 acres of range. He fell off a horse and broke a leg at six, and went on his first roundup at ten.

● George W. Romney's appointment by President Richard M. Nixon as Secretary of Housing and Urban Development brings well-deserved recognition to an outstanding man who has proved his capability through remarkable personal achievement. This important appointment also brings honor to the Church, which George Romney has served so devotedly and well.

The responsibilities and challenges of the Department of Housing and Urban Development that the new Secretary faces are complex, broad, and extremely explosive. Some of the urgent major challenges in this crucial area are:

1. *The massive problems now facing U.S. cities.* These include urban riots and tension, congestion, lawlessness, pollution, decay, and poverty, all of which are among the most critical problems facing America today. Their solutions are as important to the welfare of America as are the solutions of the nation's military problems.

2. *Low-cost housing.* To provide low-cost housing that will be within the reach of the under-privileged and still challenge individual enterprise is one of the toughest problems the Department of Housing and Urban Development faces.

3. *Open housing.* Federal legislation and statutes

in many U.S. states already exist in the touchy area of open housing. The Secretary of Housing and Urban Development faces the delicate task of coordinating and enforcing these laws within the framework of fundamental human rights, balanced with the basic principles of individual freedom.

Although these are big problems, they are the type of challenges that George Romney characteristically accepts with enthusiasm and confidence. This unusual man is eminently qualified by temperament, interest, and background to meet and handle such demanding assignments. He is a man of decision, purpose, and action. He is a man who, once having set his course, will not accept defeat.

Brother Romney's accomplishments constitute a story of one success after another. In business, after initial employment with the Aluminum Company of America in Los Angeles and in Washington, he joined the Automobile Manufacturers' Association in 1942 as its general manager in Detroit. After success in this position, he became assistant to the president of Nash-Kelvinator Corporation in 1948. He was appointed the company's vice-president in 1950 and president in 1954. Nash Kelvinator merged with Hudson Motor Car Company on May 1, 1954, to form American

### *Kennedy (Continued)*

His mother, "Katie" Johnson Kennedy, developed arthritis when David was a boy. When he was only ten, he went with his mother to Ogden to live for a time so she could be near a doctor. At this early age he took care of his mother, went to school, and worked nights as a hotel bellhop, regularly depositing the hotel receipts in a bank.

Later, while living in Riverdale, near Ogden, he met Lenora Bingham, the bishop's daughter. She was a Sunday School teacher, and David, the Sunday School secretary. When he was just past 20—on November 4, 1925—they were married in the Salt Lake Temple. Scarcely two months later, he left for a mission in England. He presided over the Liverpool district during most of his mission.

In February 1928, David returned from England and rejoined his bride, who had worked in a dime store and lived with her parents in his absence. The same year he was graduated from Weber College. Then he decided he needed and wanted more education. So the young couple, with their first daughter, then nine months old, set out for Washington, D.C., in September 1929.

David took shorthand and did typing for a Washington stone company during the day, and went to George Washington University law school at night. It was depression time. Often he went without

lunch. When the stone company went broke, he got a job as a clerk at the Federal Reserve Board. He remained there for 16 years, and this experience started him in his banking career. He became an economist, then assistant chief in the government securities section, and finally, special assistant to Federal Reserve Board Chairman Marriner S. Eccles.

He received a law degree from George Washington University in 1937 and was graduated from Stonier Graduate School of Banking, Rutgers University, in 1939.

David continued to be active in the Church in Washington. He managed the branch basketball team, was a counselor in the Washington Branch presidency, became a bishop's counselor, and was for three years bishop of the Capitol Ward.

In 1946 he joined the bond department of Continental bank in Chicago, became second vice president in 1948, vice president in 1951, was named director and president in 1956, and became chairman of the board and chief executive officer in 1959.

In Chicago he continued to be faithful in the Church. He served for 16 years as a counselor in the Chicago Stake presidency—from 1947 until the stake was divided in 1963. During the 14 months he was special assistant to the Secretary of the Treasury in Washington, he regularly flew home to Chicago in time to

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### *Romney (Continued)*

Motors Corporation. During the period that George Romney served as president, he raised the firm out of an \$85,000,000 debt and into one of the leading, successful automotive companies of the country. His capable management led to worldwide recognition and many honors, including his selection as industry's "Man of the Year" for four consecutive years (1958-61).

In public affairs, Brother Romney has enjoyed remarkable achievements. From his success with American Motors, he took the oath of office on January 1, 1963, as governor of Michigan, and through three successive terms, he brought that state into a period of great progress. Some of his accomplishments included adoption of a new state constitution, lifting the state's finances from a chaotic condition to financial stability, and the establishment of education and mental health programs that have advanced the state of Michigan into national leadership in these fields. He tackled juvenile delinquency with new and improved methods, guaranteed equal rights for all citizens, and encouraged the modernization of local governments throughout the state.

One of Brother Romney's outstanding contributions to government came as a result of his concern over his state's financial and political problems while he

was still with American Motors. Together with a group of other interested individuals, he motivated the formation of Citizens for Michigan, a nonpartisan organization that sought and found answers to many of Michigan's troubles.

A measure of the confidence and respect held for George Romney by the people of Michigan is evidenced in his ever-increasing vote margins at successive elections. In 1962, his first election, he defeated his opponent by 70,000 votes. In 1964, in the face of a national Democratic sweep, he was reelected governor by 360,000 votes. In 1966, he enjoyed a landslide victory of nearly 530,000 votes.

By interest, George Romney is remarkably well-qualified for his new appointment. In personal conversation he told this writer that if he had been offered his choice of all Cabinet posts, he would have selected the appointment as Secretary of Housing and Urban Development. He considers the problems in this area among the most urgent now faced by our country. As an indication that this view is also held by President Nixon, the new President plans to set up a national council to handle urban and housing problems. The President himself will head this council, which will consist of the secretaries of Housing and

attend meetings of the stake presidency.

He has been chairman of the executive committee, Brigham Young University Development Council; a director of Nauvoo Restoration, Inc.; and a director of the Church's short-wave radio station, WRUL. At the time of his call to the Cabinet he was adviser to the priests quorum of the North Shore Ward, Chicago Stake.

Civically, he has worked closely with Chicago Mayor Richard J. Daley on community projects, been chairman of the mayor's Committee for Economic and Cultural Development, and been one of the mayor's key financial advisers. The mayor, at a dinner honoring David Kennedy, termed him "the greatest example we have in the present era of Chicago of its tall men."

In 1967, under President Lyndon B. Johnson's appointment, he headed a special commission to suggest reforms in the federal budget. The commission's recommendations were completely accepted and have been incorporated totally in the budget being submitted to Congress early in 1969.

In 1965 he became the first non-Catholic to receive the St. Vincent de Paul award of DePaul University for "service to God through the needs of men."

He has directed many Chicago charity drives and served on many professional, government, and civic

councils and commissions. He is a director of several large corporations, a trustee of the University of Chicago and George Washington University, a member of the citizens' council of DePaul and the University of Illinois, and a trustee of the prestigious Brookings Institution.

David Kennedy is quiet and unobtrusive in maintaining Church standards as he confronts the world. Around the bank, tonic water with a twist of lemon has become the "Continental" drink, thanks to him. A close associate notes, though, that he doesn't like to make a show of his religion, or to be blatant about it. Though modest, he does not flinch in explaining the program and principles of the Church to the people of the world. David's bishop, Howard Harmer of the North Shore Ward, pays this tribute: "One of the things Brother Kennedy told me and told my priests has always impressed me. He said that in his whole life he'd never allowed his business to interfere with the Sabbath. That made a big impression on the young people of our ward."

He declared at a stake conference several years ago: "I believe sincerely that service is the foundation to a happy, abundant life. Service to others! The true essence of service to God is service to our fellowmen."

It is a standard David M. Kennedy majestically epitomizes. ○

Urban Development, Health, Education, and Welfare, and Transportation, together with other authorities in housing and urban problems. This council will enjoy equal stature and importance with the National Security Council.

From a personal point of view, Brother Romney has done considerable deep, personal study of the housing and urban problems of America and has traveled widely in a determined effort to become intimately acquainted with the basic problems. He has seen "the other face of America—the America of ugly streets, rotted buildings, congestion, illiteracy, and want, the America of shattered expectations and rising fury."

His personal acquaintance with these faces of the "other America," which are so foreign to most suburban Americans, has given him insight into their shameful nature and a determination to find right and practical solutions. He knows that all Americans, regardless of their economic, social, or racial characteristics, want and demand a feeling of human dignity, equal justice under law, and equal opportunity. To achieve these goals, Secretary Romney will push for just laws equally applied and firmly enforced, citizen involvement, practical job training programs, and the application of the principles of self-help in

underprivileged areas. As a man who will not accept defeat and who is motivated by basic humanitarian characteristics and solid religious traits comprising the foundation of his character, George Romney will search endlessly for the right solutions.

Brother Romney's concern for his fellowmen and his sensitive humanity have been evident throughout his life. As a devoted member of the Church, he has never turned down a request requiring service and self-sacrifice. From his mission in Great Britain in the mid-1920's to his recent service as president of the Detroit Stake, he has demonstrated his solid adherence to the basic teachings of Jesus Christ. His broad application of these principles brought him, in 1966, the coveted Charles Evans Hughes Award of the National Conference of Christians and Jews and an honorary fellowship in Israel's Bar-Ilan University.

His personal life and his devotion to his family and to his lovely wife, Lenore, who has stood valiantly by him throughout his entire career, are a challenging example to others.

On this exceptional foundation of character, ability, and experience, George Romney will make an outstanding contribution to his country in this important new assignment in the Cabinet of President Nixon. ○





# The Report Card

By Helen Hinckley Jones

● Carl was tired when he left the classroom. Every muscle was cramped, every nerve taut from the concentration required to take a three-hour examination.

As he wheeled his bicycle from the rack and started pedaling home, his spirits lifted. The rhythmical motion of his body, the cool air slicing against his face seemed to smooth out the weariness. He was caught up into an infrequent feeling that everything was working out right. Perhaps, he smiled wryly, this is like the euphoria men feel when they are freezing to death near the top of an unscalable icebound mountain peak.

Yet things did look good. One more year of books and cramming, of penny counting and Jeanne working the afternoon shift at General Hospital, of leaving the kids with any student wife who would take them. As he pumped along, he dreamed of a real house; of two cars, or at least one good car instead of two clunkers; of a Ph.D., passport to prosperity.

His dream ended abruptly as Jeanne came running toward him, her face as white as her uniform.

He dragged a foot to stop the bike and jumped off as he reached her. He wanted to take her in his arms and soothe the fright from her face, but instead, with concern making his voice sound gruff, he said, "Why aren't you at the hospital?"

"Carl, Carl!" Her face crumpled like a piece of wadded paper. "Bubby's gone!"

"Gone where?"

"We don't know," said Jeanne through her sobs.

Then he began to understand. Bubby was lost. Brave, manly Bubby who had carried twice the load that should have been heaped on a five-year-old.

"I took the kids over to Lou's and almost before I had my coat off at the hospital, there was a call for me. Lou said that Bubby had simply disappeared." Jeanne sat down on the damp, wind-swept stoop, hunching her shoulders forward, crossing her arms,

and hugging her elbows with her hands. "Bubby, Bubby."

Ron, Lou's husband, came striding across the dirt yard. Then he lifted Jeanne from the stoop and half pushed, half carried her into the house. "It won't help anybody for you to catch cold," he said. He turned to Carl:

"Lou is too upset to talk, Carl, but this is what happened. Lou took the girls into the house, but Bubby wanted to play outside. He had on his snowsuit and cap, so she thought he would be warm enough for a few minutes. But when she went to bring him in—about 15 minutes later—he was—gone."

"We've done everything we could, Carl. Lou notified the police when Bubby didn't come at her call. They've ruled out kidnapping, because nobody is ever in this area but students; still they've set up roadblocks all around town. They sent out a whole car full of police officers and they've rung every doorbell in the neighborhood. No unused refrigerators or anything like that. Lou called me at school and I—"

Carl felt an unfamiliar weakening of the knees. He picked up the stuffed camel from the only easy chair and sat with it between his hands. The camel seemed such a stupid toy, with its proud head, half-closed eyes, wobbly legs. But Bubby had wanted nothing but the camel after he had seen it at the shopping center. Thinking of Bubby with the camel in his arms brought sudden tears to Carl's eyes. "I didn't think he would go anywhere without this," he said.

Carl's voice was made gruffer by his attempt to control his tears. "Why didn't you call me, Jeanne?"

"In the middle of an examination? I knew how important that exam was to you."

"More important than Bubby? Oh, Jeanne!" He was astonished to see a momentary glint of bitterness in her eyes.

Carl put the camel on the table. "I can't sit here. I've got to do something."

"You won't do any good running around without some plan," Ron said. "The police told Jeanne to stay here. The Scouts are out. And the mountain rescue squad."

Helen Hinckley Jones, Sunday School and Relief Society worker in the Pasadena (California) Ward, is a Pasadena City College teacher of writers and a successful author; her book *Over the Mormon Trail* is in most school libraries in the U. S. and Canada.

"Carl, Carl!  
Bubby's gone!"



Illustrated by Jerry Harston

"We're two miles from the mountains."

"But Bubby was a very determined little boy," Jeanne said.

Carl reached for the camel again. "I wouldn't know."

That was right. He didn't really know anything about Bubby. How much had he seen his son? True, he picked him up at Lou's, gave him his supper, and put him to bed, but the little girls took so much more time to care for. Bubby could feed himself, undress himself, look through his picture books, build blocks quietly while his father wrestled with Linda and Katie and got them fed, changed, into their sleepers, and to bed. Now Carl remembered the quietness of the child, his little face as he tiptoed around so his daddy could study.

There was a knock, and Ron opened the door. "You Mr. Seevers?" one of the two men standing on the stoop asked.

"No, I'm a neighbor. Come in. This is Mrs. Seevers and—" Carl stood up and offered his hand, holding the camel awkwardly under his other arm.

"Would you like to make a TV appeal?"

"No," Carl said, gruffly. Then, "Would it help?"

"Just ask people to get up out of their easy chairs, push away from the dinner table, and look around their premises for unused refrigerators, anything that might help to locate your little boy."

It took only a few minutes to set up the equipment. "Don't put down the camel," the photographer said. "A deserted toy always has an appeal for folks who love children."

"Maybe his mother had better talk." Jeanne silently shook her head, wiping away a fresh burst of tears.

"We have a picture of him. Just make an appeal. Tell what he likes to eat, what he likes to do. Make him sound—well, like a much-loved kid."

"He is a loved kid." Carl took the mike. "Our Bubby is just a little boy. He's five years old, but he's just a little helpless kid. If you have children in your home tonight, you know how we are feeling about Bubby. Won't you—won't you help us find him?"

"Now could we ask a few questions?"

Ron spoke. "Neither of the Seevers was home when the child disappeared. Maybe you should speak to my wife, who was looking after him."

"Good idea," the men agreed, and Ron said, "Right next door."

"I've got to go down to headquarters," Carl told Jeanne when Ron and the men from the television station had left.

"You couldn't do any good down there. The police told me to stay here by the phone."

At about eight Lou brought Linda and Katie home. "They've had their supper," she explained. "Would you

like me to stay and put them to bed for you?"

"I'll do it." Carl went for the sleepers for the two little girls. Other nights Bubby brought the sleepers and his own pajamas, then sat on the bench under the window and undressed himself, never asking for any help.

Dr. Skelton from General came at nine. He'd heard of Bubby's disappearance and was concerned about Jeanne. He saw her into bed with a sedative. A little before ten Ron came back.

"I can't stand to just sit here," Carl said. "Why doesn't somebody do something?"

"If you'd feel better doing something, Carl, I'll listen for Jeanne and the girls."

Carl put on his coat. "I don't know where I'm going, but I've got to do something."

"Don't get too far from the phone." Ron offered his car keys, but Carl waved them away. "I'll walk. You might need the car."

Without really deciding what he should do, he walked toward the foothills. He could see a light at the top of Pine Street. He almost ran toward it. It was a bonfire, and three Scouts were tending it.

"You're Brother Seevers, aren't you?" one of them asked, looking up.

"Yes." Carl could think of nothing more to say.

"We've got a row of bonfires going. If your little boy is lost in the hills, the fires will give him direction."

Lost, Carl thought. And for the first time he put himself in Bubby's place. It wasn't his own concern that mattered. Not even Jeanne's. How was Bubby feeling this dark night with no one to lead him home?

A car drove up, and an officer got out. "Here's some more wood for the fire," he told the boys before he turned to Carl. "Everything possible is being done. You'd better go home to be with your wife. Here, I'm going back to headquarters. I'll drop you off."

On the way back he chatted pleasantly about the skill of the mountain rescue squad, about the way even young Scouts carry responsibility and can give aid when someone is missing.

When Carl entered his quiet living room, Ron raised his head. "Could you do anything?"

"What could I do? All I'm good for is to remember the plots of all the minor Victorian novels."

Ron was silent for a time before he said, "It could have happened to anyone."

"Why did he go, Ron? Why?"

"Maybe you know the answer to that one."

"I don't know any answers." Carl got up and pressed his forehead against the cold glass of the unshaded window. "It's so dark out there, Ron. And Bubby is so little. . . . I haven't had time to roughhouse with him as I did before we came back to the university. ➔

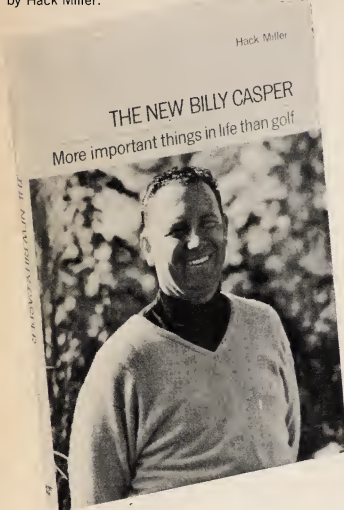


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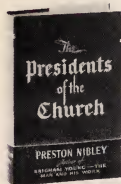
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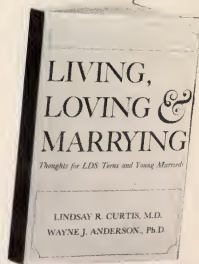
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Ever since I've been in graduate school, I've been so much more—but why am I talking?"

For a time they were silent; then Carl said, "There's got to be something I can do."

"You could go down to headquarters, but—"

"I know. I'd only be in the way."

Carl sat, tears dropping onto his closed fists. Ron dozed, his head on his folded arms. They both jumped as the phone rang.

"Mr. Seevers," a man's hearty voice asked, "will you come down and see if the youngster we have here belongs to you?"

Jeanne had left the car keys on the bookcase. "Don't say anything until we're sure," Carl said, fumbling into his coat. "Jeanne couldn't stand to get her hopes up and then—"

A few minutes later Bubby was in Carl's arms. "We found him at the meetinghouse," an officer explained. "A group of young people were practicing for the roadshow, so the doors were open. He went in and found the Junior Sunday School chapel."

Bubby looked up into his father's eyes and put a cold hand on his father's cheek. "You cried, Daddy?" "I cried, Bubby."

One of the officers brought Bubby a glass of milk. "The boy told us that the church is God's house, and he went there looking for Jesus."

"Why?" Carl asked. "Why didn't you stay with Aunt Lou?"

"Because Jesus loves me. That's what we sing in Sunday School."

"We love you too, Bubby. Not more than Jesus does, but as much as mommies and daddies can."

Bubby didn't answer; he just snuggled against his father, but Carl saw the questioning look on his face.

When Carl carried Bubby into the house, he undressed him as if he were Linda or Katie, and Bubby made no protest. Then he put him in bed with his mother. Jeanne, sleepy with the sedative, turned and put her arm close around her son. "Bubby, dear," she sighed.

When Bubby was in bed, Carl turned to Ron. "I'm going to take that position up at the state college," he told Ron.

"One year from your Ph.D.? What about your dream, Carl? Going to forget it?"

"Dreams don't die by accident; they die from starvation. I'm going to keep mine well-fed. There are summer sessions. I have a dissertation to do, and I can do much of that off campus. Sometime there'll be a sabbatical leave."

The next morning when Jeanne came into the kitchen, Carl was already frying pancakes in the shape of animals. It was some trick, turning a pancake with long slender legs.

"Don't you have a class, Carl? Yes, you do. It's Thursday."

"Cutting this morning."

"Cutting? If you start that, you'll get a letter from the dean saying you're failing in English 563."

"I'll make it up, Jeanne. Last night I got a letter from God. He says I'm not doing so well. I'm failing in something much more important."

"How come?" Bubby wanted to know.

Carl carefully slipped the turner under the pancake camel. ○

## Beyond Empathy

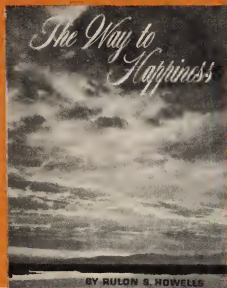
By G. L. Parnell

*Like opinions on beauty, our sufferings depend  
Much more on the state of our spirits to lend  
Them credence than on any outstanding cause  
That is easily seen by a neighbor or a friend.*

*Yet how often, when giving advice, do we find  
Ourselves telling the tortured it's all in his mind,  
While smugly discounting the trouble that gnaws  
At his raw, bleeding soul?—And we think we've been kind.*

*Despair has oppressed me, and though I now see  
How trivial my pains often turned out to be,  
God has chosen to see each as I thought it was  
And has condescended his comfort to me.*

*There's no  
finer reading  
than a book  
from Bookcraft*

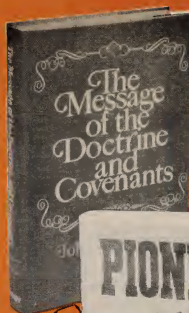


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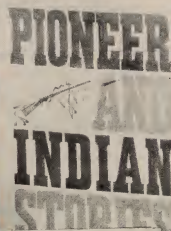
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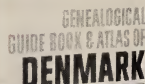
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# Martin Harris

## The Honorable New York Farmer

By Dr. Richard Lloyd Anderson

●The non-Mormon life of Martin Harris is little known but of critical importance. Whether he is a believable witness of the Book of Mormon depends upon his character. This can be accurately appraised by investigating the third of a century that he lived continuously in Palmyra, New York, prior to testifying that he had seen the angel and the plates.

It is unfair to this witness to fix his image as the aged survivor who came to Utah at 87 and died at 92. Though his memory of the rise of the Church was undimmed, he was a shadow of the prominent believer who championed the cause of Joseph Smith before a disbelieving community. Martin Harris was over twenty years older than Oliver Cowdery and David Whitmer. They reached the peak of their powers and success long after their testimony of the Book of Mormon. Harris differed from them as a substantial man of 46 who had already achieved considerable prestige before accepting Mormonism.

His conversion to the claims of Joseph Smith caused former friends to ridicule him and produced intense domestic conflict that resulted in a separation. A highly objective survivor of this period later wrote that no early resident of Palmyra "received so many rebuffs" and endured "so many unfeeling comments" as did Martin Harris.<sup>1</sup>

It is therefore clear that much of what was said of Martin Harris the Mormon stemmed from religious prejudice. Yet none of his townsmen exceeded his established reputation as a responsible and honest individual.

That the man himself matched his prestige can be verified by gathering the evaluations of him made as a result of likely or demonstrated personal contact. The first anti-Mormon book, based on contemporary if generally contrived statements from the native locality of Martin Harris, admitted that "he was

considered an honest, industrious citizen, by his neighbors."<sup>2</sup>

A similar admission characterizes every major assessment of this Book of Mormon witness, even those that allege flaws in his character. The evaluations of the man that are most significant come from about a dozen prominent acquaintances, none of whom displayed sympathy with his religious convictions.

The most detailed recollection of the background and personality of Martin Harris was printed in the *Palmyra Courier* in 1872 as part of a serial history of the town written by James H. Reeves, who was born in 1802 as a member of an early and prominent family.<sup>3</sup> The series included five installments devoted to Martin and his father, Nathan Harris. This is the source of most of the stories of the prowess of "Uncle Nathan" as a hunter and fisher; that pioneer is also portrayed as a vital individual who dearly loved the sociability of the frontier gatherings. The elder Harris was "universally honored by his neighbors for his kindness of heart and willingness to assist those in need." Reeves considered that Martin fell heir to "the energy and activity of his mother." Until his connection with Mormonism, which is deplored, Martin Harris "was an industrious, hard-working farmer, shrewd in his business calculations, frugal in his habits, and what was termed a prosperous man in the world."<sup>4</sup>

Others remembered this Book of Mormon witness on the basis of more casual contact. Stephen S. Harding, later territorial governor of Utah, recalled returning to Palmyra as a young man in 1829 to find that his birthplace was greatly affected by the appearance of the Book of Mormon. The affair "excited a good deal of curiosity and comment" mainly because "such a man as Martin Harris" was involved in it.

It was "truly phenomenal" to a prejudiced com-



munity that he "should abandon the cultivation of one of the best farms in the neighborhood, and change all his habits of life from industry to indolence. . . ."<sup>5</sup> Both the prestige of Harris' pre-Mormon days and the contempt that many felt for him upon his conversion are revealed in this recollection.

A most valuable source of information about Martin Harris in the Palmyra community is the consistent opinion of journalists who had known him. The pioneer editor was generally an independent, tough-minded individual, and the fact that he was in the business of knowing community happenings makes all the more impressive the assessments of Martin Harris left by such men. J. A. Hadley ran one of the two major newspapers in Palmyra during the period of the production of the Book of Mormon and had personal contact with Joseph Smith and Martin Harris in considering the printing job of the Book of Mormon. He claimed to publish the first anti-Mormon news article, in 1829, in which he described Harris as "an honest and industrious farmer of this town."<sup>6</sup> Orsamus Turner, of fame as both editor and historian of western New York, was a printer's apprentice in Palmyra during the years 1818-1820. In his admittedly sarcastic survey of Mormonism in 1852, he portrays Martin Harris as a religious fanatic, yet "the owner of a good farm, and an honest worthy citizen."<sup>7</sup>

Two printers who worked on the Book of Mormon had been formerly editors of the *Wayne Sentinel* in Palmyra. John H. Gilbert, chief compositor then, lived to tell and retell his connection with the Book of Mormon to visitors until his death in 1895. He left a statement portraying the general feeling against Martin Harris as unreliable on the subject of Mormonism, but otherwise the witness was "considered by his neighbors a very honest man."<sup>8</sup> More prominent than Gilbert in the production of the Book of Mormon was

the editorial supervisor, Pomeroy Tucker, who later gained considerable stature in western New York as a politician and editor for forty years. He published his memoirs of Mormonism in 1867, in which he intermixes his personal recollections with community hearsay in a rambling fashion. Yet he did know Harris personally, as he states in his preface, having been brought into close contact in both negotiations and printing during the winter of 1829-30. Accepting the standard non-Mormon view of the fanaticism of Harris, Tucker nevertheless evaluates him personally as "honest and benevolent." He also gives his estimation of Harris' practical abilities: he was "a prosperous, independent farmer, strictly upright in his business dealings. . . ."<sup>9</sup>

It is obvious that such solid admiration for Martin Harris' ordinary life and career must be founded upon definite achievements. These are very important to trace from the time of his majority in 1804 until 1829, the critical year when he became a Book of Mormon witness. This period is remote and its records are incomplete, but investigation furnishes clear outlines of his occupational success and community service. These historical realities of his life definitely confirm his community reputation as a responsible, trustworthy citizen.

Martin Harris was a farmer of marked ability. For two decades prior to 1829, he had managed over 240 acres of productive land, together with associated interests. The first indication that Martin ran his own farming operation is the registration of his earmark for animals on May 22, 1808, two months after his marriage to Lucy Harris.<sup>10</sup> Land records show that he received the first deeds to the above tract in 1813 and 1814, but it is very probable that he had farmed this land earlier and simply received his title then.

The Ontario County Agricultural Society was not organized until 1819, and after 1823 Palmyra belonged to Wayne County, which lacked such an association in the remainder of Martin Harris' Palmyra residence. During this period of probable participation, he is prominent. He won two fair prizes in 1822, eight in 1823, and three in 1824. He was named as one of the two town managers of the society for Palmyra in 1823. His prominence gives some insight into his farming activity. Since he was named in 1824 to judge swine, it may be assumed that he had displayed ability in raising animals. But his prizes in the above years are all in the category of cloth manufacturing. He produced linen, cotton and woolen ticking, blankets, and worsted and flannel fabrics. The degree of this activity points to sheep raising and regular textile manufacturing on his farm.<sup>11</sup> According to the contract of sale of part of his property in 1831, however, a great portion

of his land was sown in wheat, then the staple crop of the area.

Included in community service must be his participation in local campaigns of the War of 1812. Although wealthy enough to engage a substitute to accept his draft assignment, he mustered and served on several occasions for defense against British forces when his region was threatened with invasion.<sup>12</sup> His willingness to involve himself in community causes is shown by his election with a number of very prominent Palmyrans in 1824 to raise money to aid the Greek independence movement.<sup>13</sup> The same point is made by his appointment in 1827 on the Palmyra "committee of vigilance" by the Wayne County anti-Masonic convention, a cause long since discredited but which then attracted many public-spirited individuals.<sup>14</sup>

But the most consistent community service of Martin Harris tells most about him. He was elected by his neighbors in the annual township meetings as overseer of highways for his district in the years 1811, 1813, 1814, 1815, 1825, 1827, and 1829. In almost all of the above years these officials were also assigned to be fence viewers.<sup>15</sup> Such positions might be compared with the function of a non-commissioned officer who deals on a familiar level with small groups and therefore must possess tact and personal respect to succeed. The overseer of highways directed the work of neighbors on the roads in his district. It is obvious that Martin Harris was not a person with talents for high leadership as much as a local leader, extraordinary in his reliability and trustworthiness.

By 1829 it was well-known in Palmyra that Martin Harris believed in Joseph Smith and the golden plates. As just shown, that year his neighbors still elected him to oversee the highway work in his district. Two years before Martin Harris became a witness of the Book of Mormon, he was sworn without disqualification as a grand juror in his county. In the following year his name appears three times as a witness before the chief criminal court of his district.<sup>16</sup>

If the public credentials of Martin Harris' trustworthiness are impressive, they can be verified by recovering his confidential credit report. Loan officers measure both ability and reliability in venturing money, and one of considerable stature recalled Martin Harris' loan application in detail. The Book of Mormon witness could have had no more responsible reporting than from Charles Butler, who in 1830 was a lawyer and regional loan officer for the New York Life Insurance and Trust Company and in later life an impeccable New York financier and philanthropist. Early in 1830 it is evident that Martin Harris lacked money to pay the printer of the Book of Mormon, though valuable land was pledged as security. It was

probably at this time that he traveled thirty miles to Geneva to see Butler about a loan, taking with him the recommendation of the prominent Palmyra businessman Henry Jessup. Butler left several recollections of this event but comments most specifically upon the appraisal of Harris' financial and personal capacities in the following account:

"He brought a letter of introduction to me from a highly respectable citizen of that town, a Mr. Jessup, who was a leading man and an elder in the Presbyterian Church and on whose judgment I depended in respect to the character of the borrower and the value of the property in all cases of applications for loans from that quarter. From the letter of Mr. Jessup the bearer was introduced to me as a very worthy and substantial farmer, possessing a very excellent farm, which would furnish a very ample security for the amount of money which he wished to obtain, viz. \$1,300.00, and he commended Mr. Harris to me as a desirable borrower."<sup>17</sup>

It does not particularly concern this discussion that Butler determined that the purpose of the loan was to finance the Book of Mormon and rejected the application. In another memorandum recollection, Butler reports "my agent" as indicating that "this was one of the most respectable farmers in Wayne County."<sup>18</sup>

The most unusual tribute to this Book of Mormon witness came in an obituary written 34 years before his death. Probably because of the activities of another Harris, the report spread throughout U.S. newspapers in 1841 that Martin Harris had been assassinated in Illinois for lecturing against Mormonism. This was soon corrected by the *Painesville Telegraph*, which reported from Harris' residence in Ohio that he was still alive to read "what shall be said of him after his death."<sup>19</sup> In the meantime Alvah Strong at Rochester had relied upon the nationally circulated story of the murder and had written his detailed estimate of his former acquaintance. Strong, a distinguished editor and respected community leader in Rochester, had earlier worked as a young printer in Palmyra just after the publication of the Book of Mormon and during the peak of Martin Harris' public preaching in that community. Based upon this and other personal knowledge, he summarized the admiration for this witness and the prejudice against his testimony that characterized the community that knew him:

"We have ever regarded Mr. Harris as an honest man. We first became acquainted with him at Palmyra, in the spring of 1828, shortly after the plates from which the Book of Mormon is said to have been translated, were found. . . . Though illiterate and actually of a superstitious turn of mind, he had long sustained



an irreproachable character for probity. . . . By his neighbors and townsmen with whom he earnestly and almost incessantly labored, he was regarded rather as being deluded himself, than as wishing to delude others knowingly; but still he was subjected to many scoffs and rebukes, all of which he endured with a meekness becoming a better cause."<sup>20</sup>

The only extended evaluation of Martin Harris made in the period of his Palmyra residence is also the most complimentary. His exodus from Palmyra occasioned a touching tribute placed before the public by E. B. Grandin. Editor of the *Wayne Sentinel* in the crucial years of 1827-1832 and printer of the Book of Mormon, Grandin perhaps knew Harris more intimately than any non-Mormon in Palmyra. Grandin's diary is still in existence for the period immediately after these events, and it reveals him as a thoughtful, religiously independent man. This editor penned a valedictory upon the occasion of Martin Harris' leaving for Ohio with other early Latter-day Saints in 1831. It is impressive that direct approval of the honesty of the financier of the Book of Mormon should come from the man who had held continual business dealings with him. Martin Harris passed this practical test with distinction:

"Mr. Harris was among the early settlers of this town, and has ever borne the character of an honorable and upright man, and an obliging and benevolent neighbor. He had secured to himself by honest industry a respectable fortune—and he has left a large circle of acquaintances and friends to pity his delusion."<sup>21</sup>

The personal judgments on Martin Harris from his associates generally praise his character, not personal brilliance. In almost 40 years' residence in Palmyra, he was admired for his integrity but not trusted with offices requiring gifted leadership. Several of the editors of the period, self-taught by constant reading, considered him naive. Strong's adjective "illiterate," however, can only mean "uncultured," because Martin's pen was ready, and numerous recollections from Palmyra emphasize that he read scripture constantly and could quote the Bible from memory at astounding length. When the religious prejudice of all opinions of the honest farmer is taken into account, Martin Harris is really being called a man of the people, lacking the polish of intellectual training but admired for his solidity by many educated men. Such an individual lends great strength to the Book of Mormon, because his presence means that the Three Witnesses were in fact a cross section of their community. If ridiculed as a religious enthusiast, he is nevertheless a forthright, simple believer. It is an act of prejudice to dismiss one so clearly competent in ordinary life

without seriously considering the truth of his testimony of the Book of Mormon.

It was Grandin's associate in the printing of the Book of Mormon who perceived this issue. Pomeroy Tucker had "frequent and familiar interviews" with Martin Harris during the production of the book, and in the previous year, just weeks after the experience of Martin's seeing the angel and the plates, Tucker joined Grandin "in the friendly admonitions vainly seeking to divert Harris from his persistent fanaticism in that losing speculation."<sup>22</sup> Martin's tenacity in these circumstances convinced Tucker that the honorable farmer "no doubt firmly believed in the genuineness of Joseph Smith's pretensions."<sup>23</sup> For all of his bias against the possibility of the divine origin of the Book of Mormon, Tucker lets Harris speak for himself by means of quoting his printed testimony that "by the power of God" the witnesses "saw the plates, and the engravings thereon," and heard "his voice" declare the translation correct. The reality of this experience and the honesty of Martin Harris are obviously harmonious. But if one rejects the supernatural event, he is left with the undisputed fact that the New York farmer was a man trusted implicitly by his community in practical affairs. Tucker was thoughtful enough to understand the dilemma of rejecting the printed testimony: "How to reconcile the act of Harris in signing his name to such a statement. In view of the character of honesty which had always been conceded to him, could never be easily explained." ○

#### FOOTNOTES

- <sup>1</sup>*Palmyra Courier*, May 24, 1872; cf. note 3.
- <sup>2</sup>E. D. Howe, *Mormonism Unveiled* (Painesville, Ohio, 1834), p. 13.
- <sup>3</sup>"Proof that Reeves is the author of these numerous but unsigned articles comes from the *History of Wayne County, New York* (Philadelphia, 1877), p. 134, which indicates its reliance on the historical sketches in Palmyra papers in 1870-71 "from the pen of James Reeves."
- <sup>4</sup>*Palmyra Courier*, May 24, 1872.
- <sup>5</sup>"Letter of S. S. Harding to Thomas Gregg, Milan, Indiana, February 1882, cit. Thomas Gregg, *The Prophet of Palmyra* (New York, 1890), pp. 36-37.
- <sup>6</sup>"Golden Bille," borrowed article from the *Palmyra Freeman*, cit. *Rochester Advertiser and Telegraph*, Aug. 31, 1829.
- <sup>7</sup>"Ours," *History of the Pioneer Settlement of Phelps and Gorham's Purchase* (Rochester, 1852), p. 215.
- <sup>8</sup>Memorandum, made by John H. Gilbert, Esq., Sept. 8, 1892, Palmyra, New York. This presently exists only in a typed copy. Cit. *Deseret News* "Church Section," August 15, 1942.
- <sup>9</sup>Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism* (New York, 1867), pp. 41, 50.
- <sup>10</sup>The earmark registration date appears in the Palmyra Town Record and the wedding date in the records of application for veterans' benefits by Martin Harris, based on service in the War of 1812, U. S. General Services Administration.
- <sup>11</sup>Identical reports of the Ontario Agricultural Fair appear in the *Wayne Sentinel* (in 1822 the *Palmyra Herald*) of Nov. 6, 1822; Nov. 18, 1823, and Nov. 17, 1824, and also the *Ontario Repository* of Oct. 29, 1822, Nov. 11, 1823, and Nov. 10, 1824.
- <sup>12</sup>These details were recalled by Martin Harris and other veterans in later applications for benefits; see note 10.
- <sup>13</sup>*Wayne Sentinel*, Jan. 21, 1824.
- <sup>14</sup>*Palmyra Sentinel*, Oct. 5, 1827.
- <sup>15</sup>*Palmyra Town Record*, entries at beginning of April in each year cited.
- <sup>16</sup>Minutes of the Court of Oyer and Terminer, Book 1, Wayne County Courthouse, Lyons, New York.
- <sup>17</sup>Manuscripts of Charles Butler, Library of Congress.
- <sup>18</sup>*Ibid.*
- <sup>19</sup>*The Telegraph* (Painesville, Ohio), June 30, 1841.
- <sup>20</sup>*Rochester Daily Democrat*, June 25, 1841.
- <sup>21</sup>*Wayne Sentinel*, May 27, 1831.
- <sup>22</sup>Tucker, *op. cit.*, p. 4.
- <sup>23</sup>*Palmyra Courier*, June 11, 1858.
- <sup>24</sup>Tucker, *op. cit.*, p. 71.

# Bridging the Teacher Student Gap

By Gerald E. Jones

Gerald E. Jones, who serves professionally as director of the Laramie (Wyoming) Institute of Religion, is in the Laramie Second Ward bishopric, and has long been concerned with the student-teacher relationship.

● "Now, if ye give place, that a seed may be planted in your heart, behold, if it be a . . . good seed, . . . it will begin to swell within your breast. . . ." (Al. 32:28.)

My mind wanders back to Grandmother's kitchen, where she had just counted 30 kernels from a bushel of corn Grandfather and I had shelled by hand. These kernels were placed between two sheets of wet cloth and set above the wood-burning stove in the kitchen to await their sprouting. If 25 or

more sprouted during a week's time, Grandfather knew he had good seed corn and could use it for spring planting. If enough did not sprout, he knew he had bad seed and would have to purchase his seed corn that spring from a neighboring farmer whose seed had sprouted well.

As a teen-age farm boy, I became interested in the gospel by listening to a South Dakota farmer teach gospel lessons by examples he knew I could understand. Alma's story

of the "seed of faith" was visibly illustrated in the seed my grandmother had set on her kitchen stove to sprout. The water of baptism and the warmth of the Spirit could make a person grow and develop, just as the wet cloth and the warmth of the kitchen stove made the seed corn sprout and develop.

Effective teaching is more than just imparting facts from one person to another. The information taught must be related to the life of the student, so he may see the relevance of the gospel principle to the world around him.

The first important step to successful accomplishment of this goal



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start of something  
really  
great*



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is for the teacher to be aware of the "life-sphere" or environmental influences in which the person being taught is involved. When we become familiar with the life and environment of our students, we must then learn to relate our teachings to their lives.

Relating the principles of the gospel to specific students requires specific examples. The farm boy will understand germinating seed corn, while the city dweller may never have heard of the process. To him you must relate the principle to the germinating of a seed in a pot of dirt or perhaps a small garden plot. If the student is unfamiliar with the example, he may remember the example but forget the principle being taught. The thrill of increased understanding comes when new insights are pointed out in things familiar to the student.

As a teacher of adults, you may need to learn even more about older members than you would teenagers. Interests become diversified as we grow older, and the teacher of adults will need to broaden himself in order to reach more of the class. It is helpful for teachers to remember that talking about things with which we are familiar may not have the desired effect upon the listener, because his background and interests are different from ours. It is interesting that Jesus seldom used illustrations

of his own occupation, carpentry. Rather, he used examples drawn from experiences of the people he was attempting to teach.

Teaching small children in Sunday School and Primary requires this same method of relating to their lives. They do not understand things that they have not experienced. But if the lessons are translated into language and examples with which they are familiar, the principles taught will be vivid and understandable to them.

It is difficult for most of us to relate to the lives of teenagers. The "generation gap" is probably wider than we realize. What do you know about the world of teenagers in your area? Most adults have long ago left the world of youth in order to specialize in their professions and make a living for their families. Many adults do not even attempt to reenter in thought this strange teen world in order to help their understanding of the teenager.

If you are teaching teenagers or have some of them in your home, see how well you can relate to them by answering the following questions:

1. Do you understand the new math concepts taught in school today?
2. Name two of the "top ten" popular songs that the teenagers in your area enjoy.
3. What novels are assigned reading in the local schools?



## Valentine

By Maureen Cannon

*Sir, you are familiar—  
Oh, you are wonderfully familiar  
Across my table,  
A children's mile away.  
We share some toast and milk  
(More often spilt than not—  
I never was precise).  
Just so, you fold it twice—  
Your paper—put it down,*

*Remove your "headline frown"  
(The children's term), and share  
A private grin. Pater,  
Paterfamilias . . .  
You split it two ways, half  
For me and, teasing, laugh  
As though, unique, we knew  
The joke. We do, we do!  
I love your laugh. And you.*

discussion of this novel helps everyone see his own parent-child relationship in a new perspective.

**Movies.** The Church-honored movie *To Sir, With Love* can bring vivid recollections of the values of education and manners in the lives of teenagers.

**Comic strips.** These are read by many people. Examples of both good and bad can safely be pointed out by using comic characters rather than real individuals. Many lessons can be taught subtly with humor and universal characteristic rather than personal examples.

**Role playing.** A good technique is to ask students to read in advance and interpret the stories in their lessons in their own words and present-day settings. This will help them relate the gospel stories and principles to themselves and their own environment. The teacher can then help them make decisions in the conflicts of the situations.

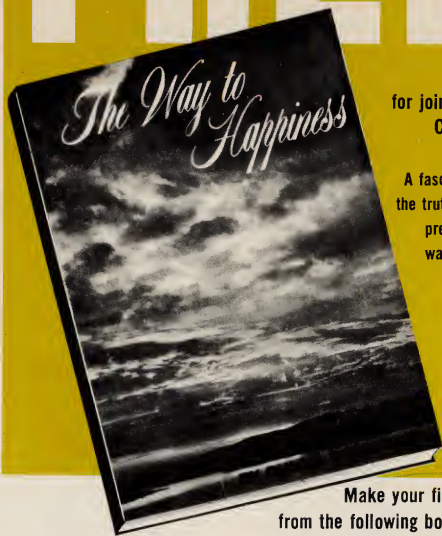
**Verse and prose.** Many of President David O. McKay's talks and editorials contain references from well-known authors to illustrate a point of the gospel. This is a worthy example for us all to try to follow, if care is used in the selection. Students must be able to understand the verse and poetry selected.

These are but a few of the possible examples. However, we should not hesitate to point out weaknesses and dangers in television shows, movies, books, or music. Often these dangers are subtle and insidious in their influence on others. With the spirit of discernment, and by using love and wisdom, we can help others see potential problems involved.

If we commit ourselves, under the influence of the Holy Ghost, to become acquainted with the world of those whom we teach, both we and our students will be able to say with Alma, "it becometh to enlighten my understanding." (Al. 32:28.)

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# A Special Kind of





# Singing

By Don B. Castleton

● Song has always held a position of significance in the religious experience of man. "Where one sings, there shall thy life be long; evil people have no song," said Martin Luther. "The religions among men are good; therefore they have a song—a song of praise, a song of hope, a song of gratitude. Music is the handmaiden of religion. The religious should sing, and they do," wrote J. Spencer Cornwall, former conductor of the Tabernacle Choir.

Considering music's role in religion, one author has written: "Worship is essentially a state of feeling rather than of thinking. The devotee enters his holy of holies when he attains a feeling of oneness with divinity; and this feeling is perhaps more completely attained through the influence of music than by any other means. It may well be that music establishes more intimate touch with divinity than anything else."<sup>1</sup>

Music, particularly song, has always played a vital role in man's relationship with God.

Scriptural records abound with reference to the usage of this divine art. One reads from Job that even in the preexistence music existed, for when the earth's creation was completed, "the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7.) To the Old Testament peoples, song was an integral part of man's worship. One remembers the example of the boy David, who, through the powers of God that were brought into play by harp and voice, released King Saul from the agonies of evil spirits (1 Sam. 16), and later one remembers David as king, penning and singing what is now known as the Psalms. Commenting upon these lyrical verses, an English writer has written:

"The Book of Psalms contains the whole music of the heart of man swept by the hands of his maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his assured hope."<sup>2</sup>

It is interesting to remember that King David or-

Don B. Castleton acquired the background for this article while researching his master's thesis, "The Concept of Zion as Reflected in Mormon Song," at Brigham Young University. He is now pursuing a doctorate at BYU, and is deacons quorum adviser in the Nineteenth Ward in Provo.

ganized a group of singers from among the Levites to continually lift up the voice with joy. (See 1 Chron. 15:16; 1 Chron. 9:33.)

The New Testament era of scriptural history also includes the use of song. The first earthly sojourn of the Savior was announced and heralded by heavenly choirs who sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) We learn from the gospel of Matthew that the Lord not only walked and talked with the apostles, but that they also sang together, particularly at that emotion-filled evening of the introduction of the sacrament. (Matt. 26:30.) Paul instructed the Saints in his day to speak "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.)

The Jaredites sang praises unto the Lord: "... yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord." (Eth. 6:9.)

Moroni, of Lehiite descent, described the religious service of his day:

"And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done." (Moro. 6:9.)

The gospel dispensation ushered in through the Prophet Joseph Smith included a reaffirmation of song's important role in religion. Revelations and instructions as compiled in the Doctrine and Covenants contain interesting insights into the musical dimension of the religious experience. As one carefully studies this divinely inspired book, he not only senses this reaffirmation of song—he also becomes aware of the proper nature and use of singing.

In July 1830, three months after The Church of Jesus Christ of Latter-day Saints was officially organized, the Prophet Joseph received a revelation in which the Lord instructed Emma Smith to make a collection of sacred hymns to be sung by the Saints:

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:11-12.)

This must be one of the most unusual verses in known scripture, for although music has always been associated with religion, and that too with the enthusiastic approval and direction of prophets, this is the

“He who pays little or no attention to the words destroys half the value of singing”

—President Heber J. Grant

only recorded reference to the Lord’s direct endorsement of the art.

George D. Pyper, commenting about this revelation, noted that “though there are numerous references in holy writ to the use and value of music and song, this is the only instance on record where the Lord, by revelation, has directed the compilation of hymns and recognized the power of song.”

Obedient to the Lord’s instructions, Emma began to make a hymn collection. She was assisted by W. W. Phelps, and by 1832 the collection was complete and in process of preparation for publication. It is not known whether the collection was ever printed, for we have neither copy nor mention of it. If it was printed, the press at Jackson County was probably used, and the plates and early publications likely suffered destruction along with the Book of Commandments in July 1833. The work of Emma and W. W. Phelps was successfully completed, however, in 1835, when the first known hymnal of the Latter-day Saint Church emerged. It was printed by F. C. Williams and Co. at Kirtland, Ohio, and contained 90 hymns.

Speaking of Emma’s efforts and the development of the LDS hymnal, President George Albert Smith said:

“Not only does the spoken word touch the hearts of the children of men, but our Heavenly Father, knowing the importance of appropriate singing in worship, called Emma Smith and appointed her to select the hymns that were published in the first hymn book of The Church of Jesus Christ of Latter-day Saints. They have been added to from time to time, until today the songs of Zion are sung in many lands, and the words of the gospel of Jesus Christ have been interpreted in many lands, not only by the spoken word, but by hymns that are sung from the hearts of those who accept the gospel of our Lord.”

A close analysis of the Lord’s instructions to Emma as recorded in Section 25 will reveal, however, that the Lord does not approve of just any type of music in his Church; he clearly designates it to be a “song of the heart.” Only then would it be a prayer and answered with blessings. In order to be able to sing from the heart, one must be intellectually in agreement with what the song says. The apostle Paul grasped this principle and wrote to the Corinthians,

“... I will sing with the spirit, and I will sing with the understanding also.” (1 Cor. 14:15.)

Those responsible for the publication of the early hymnals were very concerned with this dimension of singing and were careful to include only those songs which were in agreement with the truths of the revealed gospel. The preface to the 1835 hymnal reads: “In order to sing by the Spirit, and with understanding it is necessary that the Church of the Latter-day Saints should have a collection of ‘Sacred Hymns,’ adapted to their faith and belief in the gospel. . . .”

The idea is again present in the preface of the first hymnal published in England. Brigham Young, Parley P. Pratt, and John Taylor wrote:

“The Saints in this country have been very desirous for a Hymn Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise, joy, and gratitude, in songs adapted to the new and everlasting covenant. In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added.”

Prophets of the twentieth century have also emphasized the importance of this dimension in singing. President Heber J. Grant wrote in the *Liahona*:

“To my mind the musician who pays little or no attention to the words of the song destroys half the value and charm of his or her singing. No individual singer, or organization of singers in the Church, should ever render a selection unless the words are in full harmony with the truths of the gospel and can be given from the heart of the singer.”

George F. Richards stated in general conference in October 1911: “Just a word of criticism in relation to singing, although I do not pose as a musician or singer. In my traveling among the Saints, I have observed in some quarters that there is a disposition to displace the Latter-day Saint hymns with sectarian songs which have been composed by those who know not the gospel, and not, in every instance, are the sentiments expressed in those songs in harmony with the truth. It is a matter of embarrassment to call our peoples’ attention on such occasions to the necessity for culling out those hymns which do not express the truth, in which we can pour out our souls and sing with meaning and heart to the Lord, such as will meet with His approval and call down a blessing upon us. I suppose that some of our brethren, choir leaders, would say that these hymns are old, that we want something new, something full of life and vim. I want to call attention to the fact that that which is dearer to us than all else, the gospel of the Lord Jesus Christ, is not new. There is nothing with which we have to do that is older than the gospel; there is nothing

dearer. . . these hymns, which have been selected by the inspiration from the Lord, . . . are never tiring to the Latter-day Saints. They contain valuable sermons, and the people like to hear them, and we ought not to tire in singing them. . . .”

Singing from the heart is not the only musical stipulation mentioned in Section 25; in order for song to be of acceptable nature to the Lord, it must also be sung by the “righteous.” To this writer, the dimension of personal righteousness in singing is the key to “singing with the spirit,” spoken of by Paul. “. . . be filled with the Spirit,” he wrote to the Saints at Ephesus; “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” (Eph. 5:18-19.) Only one who is righteous is eligible for the Spirit of the Lord, and therefore the “song of righteousness” is merely the singing of those who have that Spirit with them.

The Prophet Joseph Smith understood and taught the principles to the early choirs of the Church. Joseph Young, Sr., wrote:

“This subject came under the especial notice of Joseph Smith, the Prophet, who organized the first choir in the Church, and who was a constant attendant at their singing schools. He recommended the Saints to cultivate as high a state of perfection in their musical harmonies as the standard of the faith which he had brought was superior to sectarian religion. To obtain this, he gave them to understand that the refinement of singing would depend on the attainment of the Holy Spirit. That the combined talent of the sainted composers, when united with those inspirations will bring compositions of tunes, that have origin with the sacred choirs that sing the new song in the presence of God and the Lamb, who join their symphonies with the composers, that dwell with the Saints on earth; and when the music performed here, is acceptable to their spirits, they then cooperate with the choirs, in our early courts.

“When this subject is studied and sought after by the singers of the Saints, with their whole hearts, their songs and anthems, and their minstrelsy, will soften into celestial melody, melt the hearts of the Saints and draw them together. . . .”<sup>23</sup>

Through revelation, Brigham Young also understood the unifying and uplifting nature of song that is sung with understanding and the Spirit, and he consequently counseled the westward-bound Saints to “praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.” (D&C 136:28.)

Joseph Smith’s ideas concerning heavenly choirs and their participation with mortal singers are clearly reflected in the Doctrine and Covenants. Note both

ideas from the following verses given at the dedication of the Kirtland Temple:

“O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name;

“And also this church, to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb!” (D&C 109:78-79.)

Singing as envisioned by Joseph Smith included not only the participation of men (mortal and immortal) but also other objects of God’s creation. Note these statements:

“Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

“Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!” (D&C 128:22-23.)

Singing, then, as envisioned by the prophets and recorded in the Doctrine and Covenants embodies the characteristics of deep understanding and personal righteousness, resulting in an endowment of the Holy Spirit and at times a union with musical efforts of heavenly groups and other objects of God’s creation. Such music will characterize the future Zion society.

Scripture clearly indicates that all those who qualify to be part of this society will be “pure in heart” (D&C 97:21), or free from sin and guilt. Such a condition is achieved through a process called sanctification, which Brigham Young said “consists of overcoming every sin and bringing all into subjection to the law of Christ,” thereby freeing oneself from the bonds of sin and guilt and uniting with Christ in oneness of purpose of deed.

Because of this sanctified, pure-in-heart condition,



"For my soul delighteth in the song of the heart," the Lord tells us.



Zion will be characterized by a joyous atmosphere. Its members "shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. 51:11.) The swords formerly used for warfare will be beaten into plowshares (see Isa. 2:1-5; 2 Ne. 12:3-4), and even the wolf and the lamb shall feed together (Isa. 65:25). This feeling will find expression and increased dimension in song. The pure in heart will sing for joy, rejoicing and praising God. (2 Ne. 8:11; Mosiah 15:28-31; Isa. 52:7-10.) The words to one of the songs that Zion will sing were revealed to Joseph Smith in 1832 and are found in the Doctrine and Covenants: "The Lord hath brought again Zion; The Lord hath redeemed his people, Israel. According to the election of grace, Which was brought to pass by the faith And covenant of their fathers.

"The Lord hath redeemed his people;  
And Satan is bound and time is no longer,  
The Lord hath gathered all things in one.  
The Lord hath brought down Zion from above.  
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength;  
And truth is established in her bowels;  
And the heavens have smiled upon her;  
And she is clothed with the glory of her God;  
For he stands in the midst of his people.

"Glory and honor, and power, and might,  
Be ascribed to our God; for he is full of mercy,  
Justice, grace and truth, and peace,  
Forever and ever, Amen." (D&C 84:99-102.)



Commenting upon future singing within Zion and particularly upon the song quoted above, President Joseph Fielding Smith remarked:

"Then they will see 'eye to eye,' and shall lift up their voice and with the voice together shall they sing.

"The new song which they shall sing at this great day will be concerning the redemption of Zion and the restoration of Israel. . . . We may believe that no music has yet been produced that will compare with the music for this song when Zion is redeemed."<sup>1</sup>

The singing of such songs will characterize Zion, for "joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.)

Dr. Sidney B. Sperry suggests that by the time the New Jerusalem is established, "most people will realize the work done by our Lord and will lift up their voices and acknowledge it and a new song will be sung.

Judging from its content we may surmise that the saints will understand it best and sing it with enthusiasm. . . ."<sup>2</sup>

The singing of those who will be gathered together into the Zion society is a prominent theme of the Doctrine and Covenants: "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D&C 45:71.)

"Keep these sayings, for they are true and faithful; and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads." (D&C 66:11.)

"And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to Zion, . . . with songs of everlasting joy." (D&C 109:39.)

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

"And all these things that the prophets might be fulfilled." (D&C 101:18, 19.)

Even the ten tribes will return and join in song, for "they shall be filled with songs of everlasting joy." (D&C 133:33.)

And with the second coming of Jesus Christ, those who are resurrected will join with the choirs of Zion in song that will be a part of the celestial society forever: "And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever." (D&C 133:56.)

The Doctrine and Covenants not only contains a reaffirmation of song's significance in man's relationship to God, but it also adds depth of understanding as to what elements make the art "divine." It would be well to carefully consider the Lord's counsel to sing from the heart and in righteousness, joining with heavenly powers, for only then will music become a prayer, resulting in joyous blessings upon the heads of those within Zion. In fact, only then will Zion be established in all her beauty, unity, and joy.

#### FOOTNOTES

<sup>1</sup>John Redfield, *Music, a Science and an Art* (New York: Tudor Publishing Co., 1935), pp. 136-37.

<sup>2</sup>Rowland E. Prothero, in Solomon B. Freehof, *Preface to Scripture* (New York: Union of American Hebrew Congregations, 1957), p. 205.

<sup>3</sup>Joseph Young, Sr., *History of the Organization of the Secretaries* (Salt Lake City, 1878), p. 15.

<sup>4</sup>Joseph Fielding Smith, *Church History and Modern Revelation* (Salt Lake City: The Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, 1953), Vol. 2, pp. 109-10.

<sup>5</sup>Sidney B. Sperry, *Doctrine and Covenants Compendium* (Salt Lake City: Bookcraft, 1960), p. 403.



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## The Real Truth

● The following appeared as an editorial some time ago in *Pravda*, the official newspaper of Communist Russia. The word *pravda*, when translated, means "truth." The article translates as follows:

A *Pravda* survey reveals that an organization called the Boy Scouts is turning American youngsters into hostile, warmongering imperialists. Every boy who is forced to join the Boy Scouts is trained to be a master of all forms of espionage, violence, and germ warfare. He quickly becomes a very dangerous tool of the ruthless United States Government.

At the age of 8 or 9, innocent American boys are forcibly herded into an organization known as the Cub Scouts, which prepares them for future foul deeds.

The Cub Scout dictators force the youth to worship the wolf, one of the most vicious and uncivilized of predatory animals.

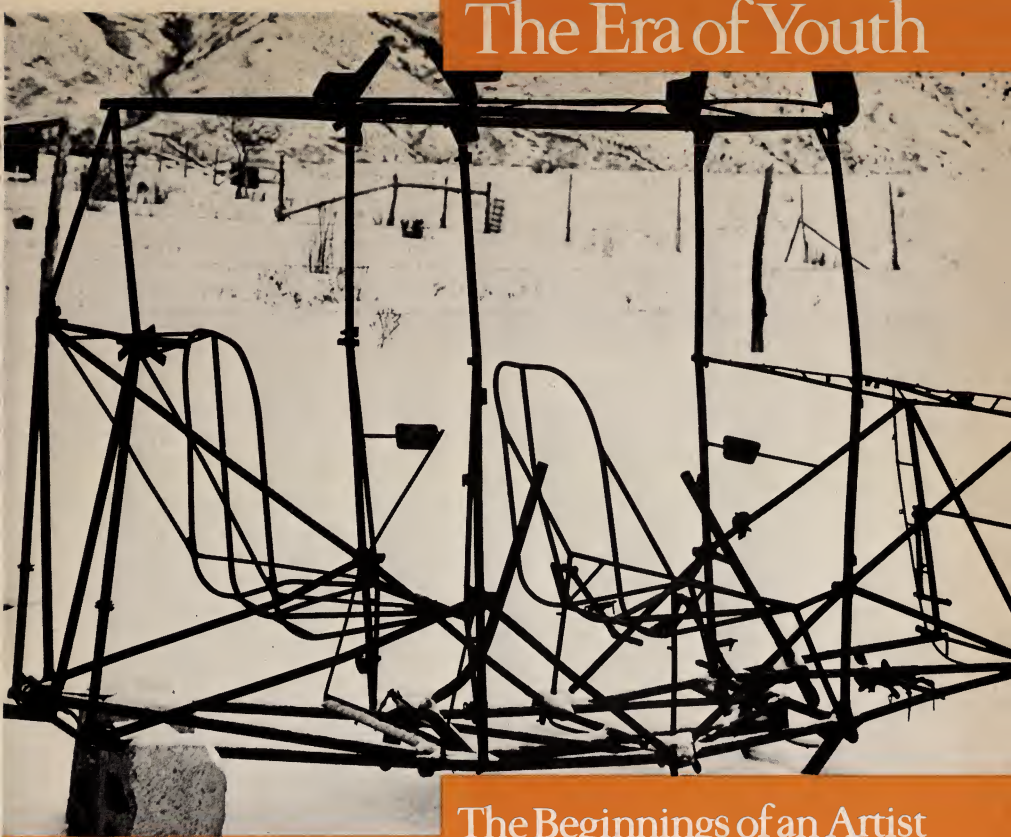
After three years of servitude in the Cub Scouts, the boys, now howling adolescents, are forced to join the older, more corrupt, Boy Scouts. The most deceitful ritual is the shameful "court of honor," where the young warmongers are decorated with so-called "merit badges." It is here they receive awards for their work in such insidious fields as "swimming" (underwater demolition and sabotage); "pathfinding" (counter-espionage); "pioneering" (exploitation of underdeveloped nations).

In their efforts to completely control American youth, the Scout czars have also set up a sister organization called the "Girl Scouts of America." This ill-conceived group turns girls into unpaid door-to-door cookie venders. The proceeds of these sales, of course, go to the Wall Street masterminds of the entire plot.

(From *Telescout*, published by the Great Salt Lake Council, Boy Scouts of America.)



# The Era of Youth



## The Beginnings of an Artist

*Dennis Smith is a young Mormon artist who was born and reared in Alpine, Utah, a town of about one thousand people. After a mission to Denmark, he studied art at Brigham Young University, and in a class taught by Franz Johannsen in sculpture, he discovered what was to be his life's work. "There was never any question of anything else after that," he says. Graduate work was interrupted as he accepted a commission at the Royal Academy of Art at Copenhagen, where he studied until about a year ago. Now Dennis Smith works and lives with his wife and two little children in Alpine, where he was interviewed by the editors and photographed in his studio by Eldon K. Linschoten for the Era of Youth. Parts of the interview are here presented for you.*

### *The Editors*

Marion D. Hanks, Editor  
Elaine Cannon, Associate Editor

## HOW DID IT ALL BEGIN FOR YOU?

I remember drawing all the time as a child. I used to like to draw trucks and airplanes, as every child does. But with me it was important to draw. I dreamed of growing up and becoming a famous cartoonist. I came home from school one day and saw this old airplane frame that we used to play in when we were little, down by the creek. I wrote a poem about the airplane frame and how we imagined that we could fly. It didn't make any difference that it wouldn't really get off the ground; as long as we were in it, it took us where our imaginations would go. Man! the places we went in that airplane! We flew over Germany. We flew over Egypt. We flew around the world and saw all kinds of things. My artist's mind was already at work. I tried to express this in my sculpture of two boys in the airplane, which I did after I had composed the poem. And I knew that there were other things that I had to say.

## WHERE DO YOU GET IDEAS?

I continue to draw heavily on environment, memories, childhood, objects, and people familiar to me. There is so much to say about real things. I often use a child in my work. To me a child is a symbol of potential growth and development—an eternal symbol. When you look at a child, you sense immediately an awareness of potential.

Coming back to Alpine after my study has been somewhat of a reversion to childhood—no, not a reversion, but a progression into childhood again, where, as I look out the window here, for example, I see things that are familiar to me and that stand for a lot of lessons I've learned in life. Sagebrush that I jumped over as a child . . . trees that marked the changing of the seasons . . . cliffs that I dreamed I could fly from. I can remember how I felt in other days, other times, and I wonder about other people's feelings. For instance, I am writing in verse a history of my grandfather. His mother came to this country from Denmark, and I wonder how she felt about leaving, about what was ahead. She couldn't see to where I am now, but my entire life is affected by her decisions of a hundred years ago.

These things are very poignant to me, the kinds of things I want to express in my work. I get images of such things, and the images become poetry and then sculpture. It doesn't, finally, make any difference when you look at the finished piece of sculpture whether it was my grandmother or someone else—you are aware immediately that it is someone who related to your own situation, out of your past, into what you are now.

## WHERE DO YOU WORK?

My studio is an old chicken coop behind my dad's place—my childhood home. As a kid I used to milk the cow in here. When I returned from Denmark, I had to have a place to work. Dad was pleased to have me fix up the old coop. So I laid a brick floor, gathered my materials and equipment, and went to work.

I took logs from my great-grandfather's old log cabin, which Mother had preserved, and used them to support one of my work benches. I used an old Indian grindstone that my grandfather dug up out of a field when he was plowing. As I look at it, I am drawn to the people that ground corn in it a hundred years ago—and to my grandfather as well. What must he have felt in the field that day, as he plowed? I have used old replaced headstones found in the dump behind the cemetery. One is a headstone of a man born in Wales. I span the years in my mind as I look at it and wonder what the people were like who went down to see him off at the ship. Why did he leave? What was he like? What can I learn from him? I want to express this continuity of life to others in my sculpture.

## HOW DO YOU BEGIN A WORK?

I use poetry a lot, and some drawings as preliminary work. I sort of probe into what I am actually trying to say, and then when I've got this out in front of me—written in verse or drawn—



# The Beginnings of an Artist

*Photos by Elaine Louvroux*





I can see what I am trying to do. Then I put it into a more concrete image, which sculpture is. Sculpture is a moment. Sculpture and painting are different, just as a poem and a short story are different. Poetry is closer to sculpture because it is a brief statement, whereas when you get into a novel you become very involved, as with a large painting. I use a lot of materials familiar to daily life—pipe, egg beaters, bolts, etc.—as well as clay itself, to weld into sculpture.

## WHAT ABOUT TALENT AS A GIFT?

I definitely feel that we are all born with gifts, but they're different types of gifts. We are responsible for the talents we have, to find them and increase them. Part of my purpose in life is to do what I can with the talents I have received. Maybe in the next life I'll have different talents. We can't learn everything at the same time. But what we settle on, what seems important now, we should cultivate.

Too many of us lose our creative impulse as we grow older. A person should not be satisfied to be satisfied. Growth and progression—eternal progression—is an ever-evolving thing. I think it's exciting to look forward to the development of ourselves and finding answers to things about life that we don't know. That's why three men went around the moon. Man should not be satisfied to stay where he is. That's man's nature. That's what sets him apart from animals.

I want to add that I think we should pray about our talents. I pray a lot about my work. I feel that I have an obligation, that my art is almost a stewardship. A real artist must be inspired beyond his own ability. I work hard for what I get done, but I can't give myself all the credit for the results.

I've asked myself this question many times, and there are many answers, I suppose, but basically the answer that keeps coming back to me is to be able to uplift mankind. What is the purpose of life and our existence here on earth? It's to uplift, to help each other. It isn't enough for an artist to say just anything in an aesthetic manner or to be merely decorative. I think of Francisco Goya's "Disasters of War" prints, which he did in the 1700's. They were done at a time when there was great turmoil, and the prints themselves are very gory. But they are beautiful because Goya was trying to express something—man's inhumanity to man—and in so doing was able to suggest what men ought to be. And he did it with great skill, of course.

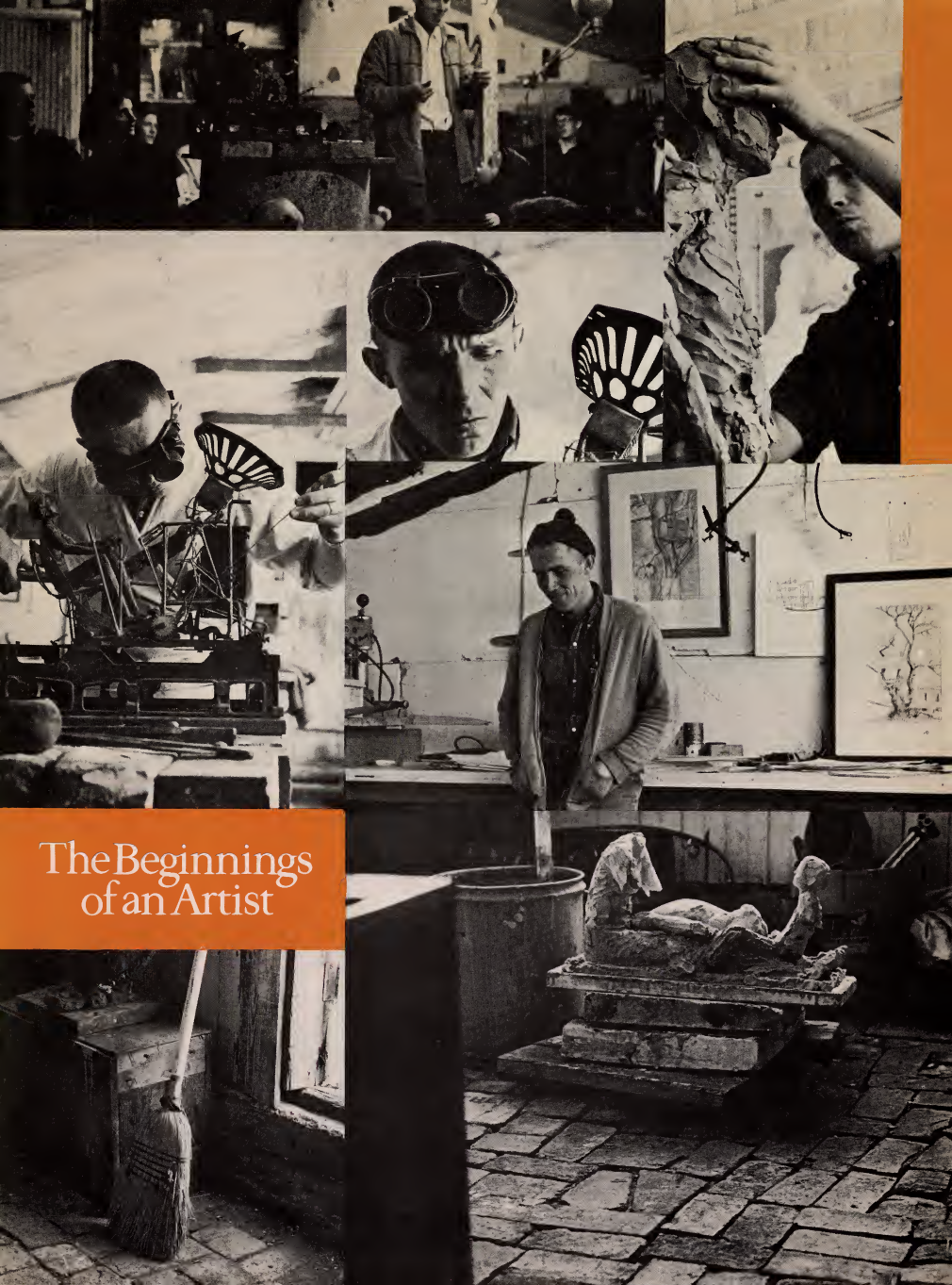
Art doesn't have to always carry a message, but it ought to lift man's soul with its beauty or skill.

## WHAT ABOUT ART, YOUTH, AND PROTESTS?

We talk about the revolution in the schools and colleges. I sympathize with many of the things that these revolutionaries are feeling. They are unsatisfied with society because it hasn't answered many of the basic needs and questions young people have. But I don't think their way is the answer. They lose too much, accomplish too little. It's like beating their heads against a wall. Our society has given us a lot to work with . . . wonderful inventions, industrialization, better tools with which to express our thoughts and develop our skills. It has given us ways to satisfy our drive for physical comfort and to increase our knowledge. But we haven't learned to uplift each other and to get along.

## IS THERE AN ANSWER?

I feel that our society—the Mormon society—has the answers in the full gospel of Jesus Christ. Therefore, it leaves us a responsibility, doesn't it? As a Mormon artist I feel this very greatly. I feel that in the near future there are going to be great demands upon the Mormon artist, upon the Mormon writer, dramatist, musician, thinker. And it's the young people who must be prepared to answer the significant questions. Youth must have ideals. I am convinced a person can do exactly what he wants to. I know this. I can see it as I begin to get a foothold on this thing that seemed so intangible for a time—to be a sculptor. Having an ideal, setting a goal, and working toward it to lift mankind are very important.



## The Beginnings of an Artist



Poems  
and Sculpture  
by Dennis Smith

**Run, Karen Etta Christina**

*Run, Karen Etta Christina.  
Lift your braids  
and run.*

*Away from the house, run.*

*To the fields, run.*

*From Mother.*

*To Father.*

*For he is working in the August fields,  
And there is hay to get,*

*All green  
and smelling dry,  
and ready for the piling.*

*And you—  
lift your legs.  
Lift your legs  
and throw them  
till your feet no longer  
touch the dust they make,  
and breath comes hard,  
and your skirts—  
flapping flags behind you  
in the pasture air.*

*It is a happy fear  
which throws you forward  
through the fields  
toward the hay rig  
and the team.  
For Mother's taken sick at last.  
And Father must be gotten.*

*And in the August evening  
as the warmth of outer doors recedes  
and gathers in the yellow windows,  
a sound of new is made.*

*And there is life brought forth again,  
come forth to live  
and carry on,  
to warm the soft-washed blankets  
and to grow to other things.  
And the title is given:  
Conrad Jefferson.  
Jefferson—  
from the man  
with the respect and mustache  
of a bishop.  
Conrad—  
from a family in the next town  
with the surname Mother liked  
of Conrad.*

*And the feet he wears  
are soft  
and warm  
and tender—  
yet unworn.*

*He, to be,  
although they had no way to know,  
the youngest born.*





### This Way Before

*The sandy banks  
became the places  
where we'd run  
and hurl ourselves  
out over  
ten-foot edges  
through the air  
for few still seconds  
till we'd land  
in billows*

*full of sand  
and reconnection  
with the earth.*

*It seems somehow  
that I have flown  
this way before  
somewhere—  
but better  
than with reconnection.*

### Past Fourteen

*Out on the hill  
I stand  
and hold a conflict  
with the world,  
Not knowing  
that the life is mine  
to breathe,  
and where I step  
I do the stepping  
all alone.  
I stand*

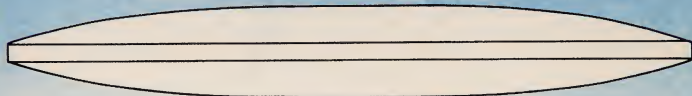
*clear, full of spite  
sometimes,  
and won't admit  
that I'm afraid  
of coming stuff.*

*And so  
to find a clue  
to being more  
than all alone,  
I stand*

*out on the hill  
and face the winded sky  
and hold a conference  
with the world  
and tell the air and earth  
I sense  
that I'm aware  
of being all alone  
out on the hill,  
but not alone.*



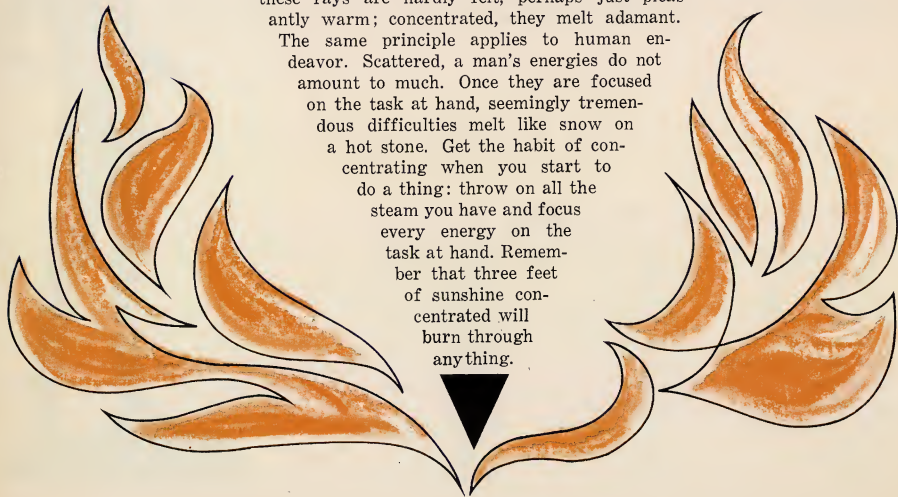
# Concentration



In one of the laboratories in Washington there is a great sun glass that measures three feet across. It is like the "burning glasses" we used to treasure when we were boys, only much larger. This great glass gathers the rays of the sun that strike its flat surface and focuses them in a single point in space a few feet below. That single spot is hotter than a blow torch. It will melt through a steel plate as easily as a red-hot needle burns through paper.

This terrific heat—it cannot be measured, for it melts all instruments—is just three feet of ordinary sunshine concentrated on a single point. Scattered, these rays are hardly felt, perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle applies to human endeavor. Scattered, a man's energies do not amount to much. Once they are focused on the task at hand, seemingly tremendous difficulties melt like snow on a hot stone. Get the habit of concentrating when you start to do a thing: throw on all the steam you have and focus every energy on the task at hand. Remember that three feet of sunshine concentrated will burn through anything.



# Getting To Know You

Data prepared by  
Melinda Bauer



**Lynette Lewis** of Emporia, Kansas, in addition to being an honor student at Emporia High School, has been an active member and is currently president of the 4-H Club, and is representing Wichita Stake as a pianist at a tri-stake youth conference. She teaches Sunday School and is MIA organist in her branch.



"I think everyone enjoys school more if they participate in the provided programs," was a comment of **Susan Wittorf** of Pacific Palisades, California, upon receiving the Revere Recognition Award. She was chosen for outstanding accomplishment in leadership, scholarship, citizenship, and service. Susan gives the credit for her accomplishments to Church leaders, for the standards they have set, and to her family.



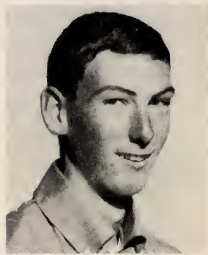
**Quinn Phillips** of Twin Falls, Idaho, was awarded an \$800 scholarship to Columbia University to participate in a six-week session for study in physical chemistry. He was one of 25 national recipients and is currently a senior at Twin Falls High School.



**Alma Diane Witham** of Los Angeles, California, has told how the influence of her home helped her to win the California Homemaker of Tomorrow contest and a \$1,500.00 scholarship from General Mills. She is currently enrolled at UCLA under a state scholarship as a mathematics and psychology major.



**Pam Miller** of Rexburg, Idaho, has had six years of perfect attendance at all of her church meetings and has earned all of her MIA class awards. She was graduated from Madison High School with high honors and was the editor of her high school yearbook. Pam was also graduated from Rexburg Seminary and is presently attending Ricks College.




**Jim Terry**, a priest in the Big Bear Branch, San Bernardino (California) Stake, the only Latter-day Saint in his school, has been elected student body president of Big Bear High School. He is on the honor roll and has lettered in three sports. Jim plans to serve a mission for the Church after graduation from high school.





Illustrated by Dale Kilbourn



# Why I Don't Smoke Cigarettes

By Fran Garten

Miss American Teenager

● I am very grateful for the opportunity to tell my reasons for deciding not to start smoking cigarettes. I was never tempted to smoke, not because I was afraid that it would anger my parents, but because of something that happened to me. Whether you smoke or not, let me tell you my story, and then draw your own conclusions:

I once thought I would like to become a nurse, so two years ago I worked as a junior nurse's aide at our local hospital. It seemed a good idea to see if I would be able to cope with some of the situations a nurse has to handle in her work. I found it very rewarding. One experience during that period I can never forget.

The first week I was assigned to a floor where patients came for different kinds of treatments. I met one very pleasant lady there. We talked quite often, but she never said what was wrong with her, and I didn't ask. But I wondered about it. She seemed perfectly healthy to me. Because I was assigned to many different floors in the hospital, I didn't see her again until the end of the summer.

One day my duty was on the fourth floor. I had been warned by my fellow aides that this floor was the most depressing of all. The patients there were terminal cases. I walked into one of the rooms and was very surprised to see the pleasant lady I had talked with at the beginning of the summer. How she looked really shocked me; I learned later that her appearance was typical for a victim of lung cancer.

This was my own experience; I didn't read it in a book or see it in a movie. I'll never forget it, and if ever I have even the slightest yen to start smoking, remembering that very nice person in such a pitiful condition should certainly be enough to squelch it.

Sports, especially tennis, are another reason I

don't smoke. They are a big part of my life, and I know cigarettes would cut my wind and slow up my game. This is only one effect of smoking. I've already told you the final effect, the very final one.

Science is one of the forces today that we young people are very aware of, and scientists have proved that cigarettes cause cancer, among other diseases. I saw an American Cancer Society movie at school that showed what smoking does to different parts of the body. There is just no room to dodge the cold facts anymore.

And there are a lot of other facts in our world that can't be dodged. I've done some volunteer work with the underprivileged, and also with handicapped children, so I do know a little about life's injustices firsthand. Like many teenagers in this country, I'd like to try to do something about these things. I plan to become a physical therapist in college and, hopefully, to join the Peace Corps after that.

With all these things that I hope to accomplish, I don't want cigarette smoking to ruin my health before I get a chance to do them.

So the next time someone offers you a cigarette, and you want to feel as if you "belong," or think it will make you "sophisticated," remember my story, and know that it is better to deny yourself that single moment of so-called glory than to deny yourself good health and life itself.

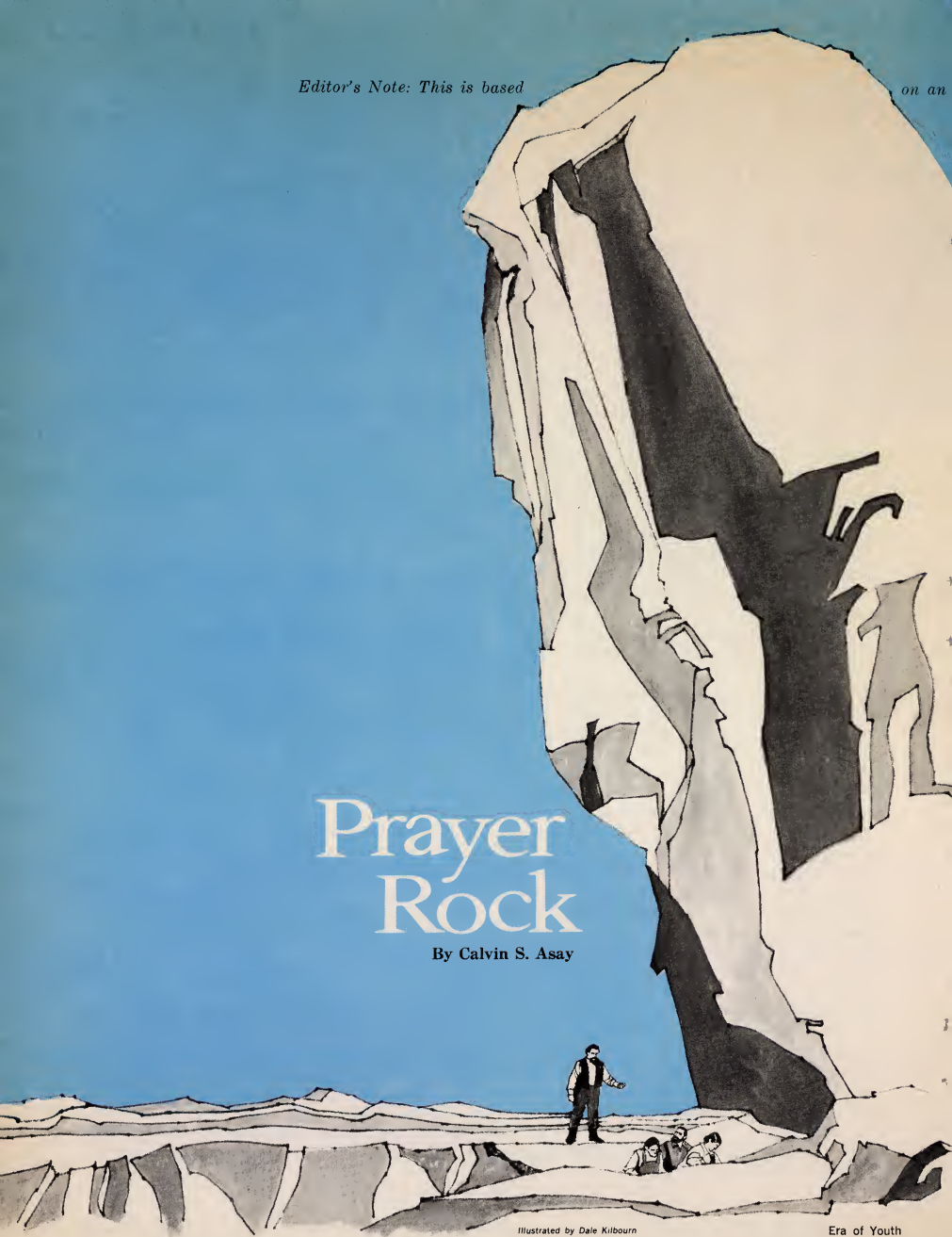
I have some buttons with sayings that hid the smoking habit. My friends and I have a great time wearing them. You'd never believe how people react to them. If you would like one to wear yourself, or as a hint to a smoking friend, write me: Fran Garten, Miss American Teenager Contest, Palisades Amusement Park, Palisade, New Jersey 07024.

*Editor's Note: This is based*

*on an*

# Prayer Rock

By Calvin S. Asay



*Illustrated by Dale Kilbourn*

Era of Youth





● It was a strange day. A few wisps of white stretched across the hot blue sky like an omen. Through the rocks, the wind sang as if in reverence to that strangeness. There had been many days no different than that one, yet something intangible made it seem different.

I wasn't ill, though for a fleeting instant the thought crossed my mind. "Just lack of sleep," I rationalized aloud. Sleep had been evasive the night before as worry claimed my thoughts. The men were in danger. Proud and defiant, the rock towered at an angle over them. It could fall without warning and crush the life from their strong, agile bodies.

"Byron . . . Byron Sessions!" someone called from the hole. Troubles had been plentiful from the time construction began on the canal. The ground was much harder than we had anticipated, and our crude tools left much to be desired. It seemed that each new day brought many new problems.

"What's the trouble?"

"We're starting to hit rock about ten feet down."

"Keep at it, men. Bert, you and a couple of other fellas take the picks and hammers and try to break up some of the big ones for the scrapers. The Lord is with us. We'll move this rock," I added.

The three scrapers, somewhat in retirement until the rock in the hole was broken up, created a cloud of dust as they moved away. When the dust cleared, I could see that the hole beside the rock now exposed about twenty feet of the solid gray mass. If we were lucky, the hole was going to weaken the rock so that a shot in its crevice would knock it into the hole, leaving the canal site free.

Sidon Canal, as it was called, held the future of the valley in its digging. Parched land stretched for miles and miles in every direction. Parched, arid land—yes, but add life-giving water to it and it would grow almost anything. We knew this, and the Big Horn Valley, Wyoming, colonization effort, inspired by the President, Lorenzo Snow and Apostle A. O. Woodruff, was staking its life on it.

"Pull her away," shouted one of the boys working in the hole. The slip-scrapers, again in use, began scraping more bits of earth and rock from the slanting hole. The work was slow and hard under the shadow of the massive stone.

I knew that rock well. For several nights I had knelt alone at its base and prayed to my Father in heaven that we would find a way to move it without harm to the men. By moonlight, its shadow was awesome. It became a challenge to my faith and to that of the Saints.

In the daytime, I studied the rock carefully, searching for a weakness. From a ledge nearby, I saw the sun glisten off it. From a distance, it pierced the air sharply. From on top, I felt the strength that held it fast. It was a stumbling block in my hopes, yet I was sure the Lord would provide a way to bypass it.

"Okay, men, let's take a break," shouted Dave Robertson, the work boss, wiping his brow. "Water the horses, Joe."

I watched as the men moved to the shade. I hadn't known most of them until just a few months earlier. They had come from all walks of life around Utah. I had enjoyed a rather prosperous life myself as the manager, partner, and stockholder in a large land and livestock company. When I received the call from President

Snow to supervise the construction of the canal in the Big Horn Basin, I sold all I could, to prepare my family to go to the valley.

So, in the year 1900, we found ourselves starting from scratch in the Wyoming wilderness. Life was a struggle in the valley, with no conveniences at all. Many times, as we thought of the things we had left behind in the rapidly progressing state of Utah, it would have been easy to give way to discouragement, but we remembered the work we had been called to do, the love of the Lord, and the blessings to come to this land.

I stood up and looked out at the rock. I felt weak. Behind a small rise I found a place secluded from the conversations of the men. I knelt in prayer.

"Father in heaven," I started, "I humbly kneel before thee to thank thee for this fertile land and for the rich opportunity which lies here. We, a few of thy servants, strive to establish this land unto thee and to build a place in which thy children may live in peace, raise their families, and carry on thy work. We have met a barrier that has stopped our progress. A huge rock is in the path of the canal. For several days we have worked to move it, but it seems humanly impossible. Father, each day we have called upon thee to guide us in this work, and we feel thy closeness. We have faith in thee, and once again I humbly ask thee to grant us this special blessing. Please direct us in the manner by which we can overcome this obstacle. I ask thee also to protect the men from harm. Help me to be ever mindful of that responsibility I bear in watching over them. I thank thee for the many blessings thou hast bestowed upon us and ask for those

of which we stand in need, in the name of Jesus Christ. Amen."

I arose from my knees with tears in my eyes. An intense feeling of enlightenment filled every fiber of my being. I stood for a moment looking at the sullen landscape; then it struck me hard again. I ran over the rise and back to the men. They had just started back to work.

"Come back!" I shouted. "You men in the hole—come up here and rest!"

"But we just had a break, Brother Sessions."

"Yes, I know. But come away! Now!"

I knew that they thought I was giving them another break because of the extremely warm weather and also because the horses were weak from lack of good nourishment.

As the men climbed out of the hole and moved away from the rock, I stood for a moment in unspeakable wonder at the feeling in the air, in the men, in the very ground on which I stood. It was beyond description, for it was something much greater than myself.

As the last man walked away from the hole, the answer came like a bolt of lightning. Without a single charge of gun powder, without a single tap of a hammer, without a single pull of a rope, an unusual cracking, splitting sound cut the air. I stood in amazement. The men, wide-eyed, stood frozen.

"The Lord works in mysterious ways," I uttered reverently. We were witnessing a miracle, a direct answer to prayer. The rock split in two, leaving room between for the canal to be built.

When all was silent and the air clear, we knelt and gave thanks to our Father in heaven.





## What are your chances for Survival

● After 26 days of living on a Utah desert on rattlesnake stew and baked lizard, 36-mile forced marches, and sleeping under trees or rocks, 26 "survivors" of a Brigham Young University survival course returned to campus recently with a deeper kinship to nature.

Enrolled in a class called Youth Leadership, the 16 men and ten women became modern pioneers, leaving civilization behind to meet Mother Nature head on.

Under the direction of outdoorsman Larry Dean Olsen, they already had been prepared for the experience by lectures, class discussions, skill demonstrations, and films.

With Mr. Olsen's assistant, Doris Jackson,

---

**You don't know the meaning of  
brotherhood until you've been so hungry  
you've shared the roasted head  
of a deer with someone equally hungry.**

---

they set up base camp in the wilderness 13 miles beyond Blanding, Utah. Each carried only a sleeping bag, essential cooking equipment (a knife and a pot), and food packs for extended marches.

The first week was spent in getting everyone into condition—hiking and climbing and orienting the novices to use the materials offered by

the desert for wilderness existence.

During this first week, a new pattern of thinking began to evolve in the students' minds. It was a stripping-down process to simplify

---

**During my three days alone, I received  
guidance by the Spirit that I might  
never have received otherwise because my  
life is too cluttered with so-called  
important matters.**

---

their lives, and the adventurers soon began to see what was really necessary. The girls, for instance, abandoned make-up; fussy people learned that sand is just as effective as a towel for drying wet hands. Cooking, eating, and getting situated for the coming day or night became such a drudgery that everyone began to see that he could do only what was most important.

The second week featured a dramatic 36-mile hike from the base camp to Bluff, Utah. Blistered feet were common, as was exhaustion. In

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**I again read in the Book of Mormon  
of the trials of Lehi and his family  
in the desert. My heart  
was filled with compassion and  
understanding of their trials.**

---



*Illustrated by Fred Van Dyke*



fact, two boys collapsed, and while some of the men stayed behind to hold them when their muscle spasms came, the others pushed on. Some reached Bluff in 12 hours on empty stomachs because they refused to stop for food or sleep.

During this week, the students learned that they could do more than they thought they were able to do; all they had to do was extend themselves a little further. They learned, too, a concern for their fellows. Everyone was just as tired as everyone else, and yet there was still someone who needed to be helped.

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There is no waste in the desert. We learned the importance of utilizing the land around us. We made soap from yucca roots, twine from willow bark, "lemonade" from squaw berries, and arrows from reed grass. We learned to love the Creator in a new way for his foresight.

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As we started up that rain-soaked mountain the first week, I asked myself, What is the courage to stay alive? Is it merely finding water and shelter and warmth? Or is it that foundation of principles which makes a man rise up and keep his chin in the breeze when the going gets tough?

---

The biggest test came during the third week. This was a five-day expedition, during which they lived completely off the land. The menu featured such delicacies as snake meat, lizard, and a roasted deer head freshly killed by a cougar.

During the fourth week, Mr. Olsen separated his students in isolated spots in the desert country and left them alone for a three-day "solo." During this time they were free to read, write, think, sleep, or explore the countryside. Many of them used this time for re-evaluation of the experiences they had had in the desert.

According to Mr. Olsen, the fourth week's solo experience is the most important part of the survival course. "This is the time during which the people no longer fight against their barren environment," he said. "They become part of the land in a very real way because it has sustained them, and they feel a new kinship with the forces of nature."

This is also the time when they begin to realize what they have done, and the profound impact of their accomplishment begins to

---

**I prayed constantly that I might endure to the end of this particular test—and that I might resist grumbling against fellowmen, leaders who can make mistakes, and the seeming whims of the elements.**

---

change their thinking. As one coed reported, "My values have been completely rearranged. I was more superficial before, but this experience has made me realize what's really important in life."

One of the most important results of the experience is that the students learned to communicate without words. At first there was excited chatter, but after the second week, they spoke only what was absolutely necessary. Words became the lowest form of communication when a look, a smile, or a touch could say more.

This new concept of communication came

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**If you ever doubt God, just go out on the desert and live for a few days on what the land can offer and whatever water you stumble upon. Doubt will disappear in a hurry.**

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**There's no social structure out there.  
The only thing that makes you  
better than anybody else is if you can  
dig roots faster.**

---

about from their new understanding of the things around them. The wind, they said, was a giant tape recorder, and whatever anyone said was recorded on the wind.

But did they really conquer the wilderness? Boyd Bobo, an experienced camper before he left, came back with some philosophical ideas: "I think we met nature half-way. By conquering part of it, we conquered ourselves."

This one experience, designed to help students realize that they could extend their limits, become at once a social, psychological, intellectual, and religious experience. ○

(Data compiled by Lynda R. Hinckley and Brigham Young University News Bureau.)




# This Is Your Section

It's for you. It's about you. A lot of the material is by you. But here's a chance for you to be even more involved. We are anxious for you to write, to report, to generate ideas, to illustrate and design.

We want to hear about your achievements, your parties, your work, your conferences and service projects.

We want to read your poetry and consider your short stories. What questions do you want answered? What subjects should we explore together? Send us a letter soon, won't you?

We'll continue to make this magazine a togetherness project. Address your letters to the Editors, Era of Youth, 79 South State, Salt Lake City, Utah 84111.





# How to Find God

By Randolph L. Bills

● In the course of my studies I came across this beautifully illustrated French passage: "Don't say: I do not believe in God, because I do not see him. Say: I do not know how to look."

This French passage states that because man cannot see God materially, he should not disbelieve in him.

We have different methods for solving problems. One of these methods is the scientific method and problem-solving skill; we define and state the problem, propose promising ideas for the solution, collect evidence on the problem from reading, conduct controlled experiments for testing hypotheses, interpret and draw conclusions only on the basis of tested evidence, and make wise applications and conclusions to new problems and new hypotheses.

Another problem-solving method is the way of meditation: first, one becomes interested; he considers a truth; then he reads, thinks, and observes. As insight begins, he meditates and ponders and penetrates more deeply into the truth through reading, discussion, thought, and prayer. He achieves a clear intellectual vision; he understands and acquires a deeper insight until this insight becomes a part of him.

Using these two problem-solving methods, one can look into geology, meteorology, physics, chemistry, astronomy, or any science, and find God. ○

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# The New GIANT System in Genealogy

● At the semi-annual conference of the Church in October 1968, an improved system of submitting names for temple ordinance work was introduced to Church members. This improved method, called the GIANT (from Genealogical Information and Name Tabulation) system, has raised several questions in the minds of the Saints. Some have asked if members are no longer required to do genealogical research work. They have hoped that the Genealogical Society will do all the work and that the Saints need only wait until the Society completes the tabulation of names; then all they would have to do is go to the temple to do the ordinance work.

This is a misconception. In introducing the GIANT system, no change was made in the doctrines of the Church. The change affects procedures, simplifying them so that names can be more readily submitted for temple ordinance work. Research must still be done by the Saints, and names so tabulated must be assembled into families by the Saints themselves. The GIANT system makes this easier, but it does not relieve one of the responsibility of searching out his own ancestors and kindred dead.

Church doctrine teaches that every Latter-day Saint has the obligation to identify his dead and to see that the work is performed in the temple, so that all the families on earth who can be identified can have the saving ordinances of the gospel administered in their

behalf.

The GIANT system does not take this responsibility away from the Saints. While the Genealogical Society will assist under its Record Tabulation Program to tabulate individual names from parish and other registers, that work is only a beginning of the great work that lies ahead. The new individual entry form introduced under the GIANT system makes it possible for members of the Church to assist in this tabulating program. Temple ordinance work for these individuals must be performed by those who are qualified by righteous living to do so. The subsequent tabulation of these individuals into families must be done by the Saints themselves. Only in this way can they be certain that all members have been identified and the work done for them.

Many sources of information will not be covered by the GIANT system of tabulation. These must be searched out by the Saints themselves and used in compiling their families into organized units. This must be done in order that families on earth might be sealed together with the families in heaven.

The Saints throughout the world are encouraged to continue their practice of doing genealogical research work and to teach their children the value of the work for their kindred dead. The introduction of this new method of tabulat-

ing names will increase their ability to get the work done.

The great principle underlying the doctrine of salvation for the living and the dead is the mutual interdependence of the fathers and the children (ancestors and posterity) in establishing connecting links between the departed fathers and the living children. The divine plan provides that neither the children nor the fathers can be made perfect alone. The necessary union is effected through baptism and associated ordinances of exaltation administered by the living in behalf of their kindred dead.

The GIANT system will make possible the speeding of this work. The Saints can perform work for individuals as they find them without waiting to complete the whole family before submitting the family as a group for the temple ordinance work to be performed. Individuals must still be gathered into families, and research efforts must still be continued.

The doctrine is still the same as revealed by the living prophets of God. Priesthood leaders need to catch the spirit and power of their responsibility to push this work among the members of their quo-



*Illustrated by Don Young*

"No change  
has been made in  
Church doctrine—only  
in procedures..."

runs over whom they preside. Every stake president, high council adviser for priesthood genealogy, bishop, and high priests group leader should continue to preach the doctrine of salvation for the dead with even more enthusiasm and confidence than they have done in the past.

The kingdom of God is growing rapidly, and there is much work still to be done. This work of saving the dead is the work that will prepare the world for the coming of the Savior. The introduction of the GIANT system for submitting names is merely a step forward to simplify procedures so that every member of the Church can participate in the end goal of assisting in the redemption and salvation of all men through Jesus Christ, our Lord.

The glad message of the gospel is that mankind will not only be redeemed, but may also be exalted if individuals will be willing to accept Jesus Christ as their Savior and pay the price of obedience necessary for exaltation. The living Saints are partners in this grand plan. ○

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**By Albert L. Zobell, Jr.**  
Research Editor

● As a people we solemnly testify that the Angel Moroni visited the Prophet Joseph Smith during the Sabbath night of September 21, 1829. Three times that night the resurrected being came with counsel and instruction. There were other visits between the angel and the young Prophet, notably at the Hill Cumorah in September of 1824, 1825, and 1826, until the angel delivered the gold plates of the Book of Mormon into his hands September 22, 1827. The Prophet's mother records that Joseph and Emma took the horse and wagon of their friend, the senior Joseph Knight, with them to bring back the plates.

The 21-year-old youth had the responsibility of translating that record, and publishing the Book of Mormon to the world.

How could he accomplish such a great task? Where was he to begin? He was to learn that friends would be raised up who would have a testimony of the work, each willing and able to do his share to assist him.

The Prophet and Oliver Cowdery met for the first time April 5, 1829. Two days later Oliver began to serve as scribe, penning most of the Book of Mormon manuscript.

Admittedly the recorded history of this period is sketchy. The Prophet was living in Harmony, Pennsylvania. In the Documentary History of the Church is recorded the revelation dated May 1829, now Section 11 of the Doctrine and Covenants, and then the Prophet adds:

"About the same time an old gentleman came to visit us of whose name I wish to make honorable

mention—R. Joseph Knight, Sen., of Colesville, Broome County, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life. . . ." (DHC, Vol. 1, p. 47.)

In telling his part of the story, Brother Knight later wrote:

" . . . I bought a barrel of mackerel and some lined paper for writing, and some nine or ten bushels of grain and five or six bushels of potatoes, and I went down to see the boys, and they were in want. Joseph and Oliver had been out that day to see if they could find a place to work for provisions, but they had not found any." (Manuscript of Joseph Knight's Autobiography.)

Think of it! The Prophet was ready to translate from the gold plates and to give to the world the restored gospel, but he didn't have food for himself, his wife, and his friend Oliver Cowdery, nor did he have the paper to write upon.

Returning to the Prophet's statement:

" . . . and I would just mention here, as in duty bound, that he [Joseph Knight] several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season." (DHC, Vol. 1, p. 47.)

Elderly Joseph Knight has been described as not being rich, but he did own a farm, a gristmill, and carding machines, which gave him and his family not only the necessities but also the comforts of life. He had befriended and given employment to the youthful Joseph Smith several times. He knew and believed the Prophet's story. His faith moved him to action, and he supplied the paper to write the Book of Mormon manuscript as it was translated by the Prophet of God. ○

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# The LDS Scene

## Golfer of the Year

Billy Casper of the Chula Vista (California) Ward has been named the 1968 Golfer of the Year by the U.S. Golf Writers' Association. Brother Casper, top money-winner of the year, with over \$200,000 earned in tournament competition, won six different tournaments during the year and placed high in nearly all others he entered.



## Teacher Trainer

The First Presidency has appointed Dr. Rex A. Skidmore as chairman of a new teacher training committee, which will be under the direction of the Church Correlation Committee. Brother Skidmore, dean of the Graduate School of Social Work at the University of Utah and former Monument Park Stake president, will work out a pattern to improve teaching in the Church.

## In Civic Office

Rex E. Layton of the San Pedro (California) Ward has been appointed city clerk of Los Angeles, California. Brother Layton, a Los Angeles city employee since 1946, has held numerous appointive positions in Los Angeles. As city clerk, he oversees a staff of 468 and is in charge of records, elections, and administration of revenue ordinances.



## Dentistry Executive

Dr. C. Gordon Watson of the Santa Monica (California) Third Ward has been named executive director of the 110,000-member American Dental Association, which is headquartered in Chicago. Brother Watson, who was a practicing dentist for 14 years, has been executive director of the Southern California Dental Association since 1964.



## Tongan Mission Anniversary

President N. Eldon Tanner of the First Presidency and King Taufa'ahau Tupou IV of Tonga, right of President Tanner, view some of the week-long festivities recently held in honor of the fiftieth anniversary of the Tongan Mission. The activities, broadcast over

the Tongan radio station, featured music and dance competition, workshops, and conferences. The King and many Tongan governmental officials attended the events, held at the Church's Liahona High School. Over 11,000 persons attended.





#### Receives Football Award

President David O. McKay, believed to be the oldest former football player in the U.S., has been awarded the "Distinguished American" award from the National Football Foundation and Hall of Fame. The award noted: "We honor him for the richness of his life and his beneficent influence upon his fellowman." President McKay played guard on the 1894 University of Utah football team.



#### Middleweight Contender

Don Fullmer, MIA Explorer leader in the South Jordan (Utah) Third Ward, recently lost a 15-round decision to Nino Benvenuti, world middleweight boxing champion, in a match held at San Remo, Italy. Brother Fullmer is a brother of Gene Fullmer, a former world middleweight boxing champion.

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\*  
Richard L. Evans  
**The Spoken Word**

"Everything counts in the long run"

**T**here is a phrase from somewhere: "Everything counts in the long run." This applies to all that goes into the making of a life, the influences, decisions, examples, from earliest years. "Everything counts in the long run," and the record matters very much. People build their confidence in us—or lack of it—by how our words square with the facts. If what we say proves to be true, it increases the confidence of others in us. If what we say proves false, or partly so, it diminishes the confidence of others in us. If we pretend to be something we aren't, or take credit for what we haven't done, ultimately this becomes known. There is no way of erasing the trail of life, no way of going back and obliterating the impressions and misimpressions we may have left in many places. People may believe in our repentance; they may forgive us; they may be lenient and charitable—but our lives are the composite of what we have thought and done and said, all of which ought to square with the facts, whatever they are. "Everything counts in the long run." Our record of meeting obligations, our record in school, at work, at home, with friends and family; our record of honor and honesty, of dependability, of cleanliness and truthfulness—all add up to the total of what we are. And whatever we are, others will ultimately know. Every position we acquire, every opportunity that opens, sooner or later depends upon some person's impression or appraisal of us—and upon what we are. Sooner or later the true and the false face each other in record that is written in the minds and opinions and impressions of other people—and within ourselves. Sooner or later the truth or untruth becomes apparent. "If it is not right," said Marcus Aurelius, "do not do it; if it is not true, do not say it."<sup>1</sup> "Everything counts in the long run."

<sup>1</sup>Marcus Aurelius. *Meditations*, BK. XI, sec. 17.

\*\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 1, 1968. Copyright 1968

## The LDS Scene

(Continued)



### Regional Representatives

The First Presidency has appointed two new Regional Representatives of the Council of the Twelve: James E. Faust, assigned to the Dallas (Texas) Region, and Hugh W. Pinnock, assigned to the new Tacoma (Washington) Region. Elder Faust has been president of Cottonwood Stake since 1964; he and his wife, Ruth, are the parents of five children. Elder Pinnock has been bishop of the Winder (Salt Lake City) Ward, and he and his wife, Ann, are also parents of five children.



### Elementary School Group President

President Andrew J. Mitchell, first counselor in the Lake Mead (Nevada) Stake presidency, has been elected president of the National Elementary School Principal's Association, a division of the National Education Association. President Mitchell shares education honors with his wife: she is president of the Nevada State Association of Classroom Teachers.

## Bufs and Rebufs

### "The Strong Arm . . ."

It was indeed a very humbling and thrilling experience to read the article in the November *Era* about my life ["The Strong Arm of Courage"]. I must admit I feel very inadequate for the honor paid me. There are many people who I feel are far more deserving than I. I want you to know that the credit for my achievements certainly does not belong to me but to my many dear friends and loved ones who kept helping and assisting me in whatever I undertook to do. I think of my beloved parents, who would never allow me to say, "I can't do it." If my accomplishments will provide a spark for just one young man or young woman to achieve self-respect and in turn the love of God and love for God, then I am certainly well paid. Again, thanks so much.

GEORGE E. BUSBY  
PALMDALE, CALIFORNIA

### "Some Fundamental Beliefs . . ."

Your November *Era* has some of the most wonderful paintings. I can truly remark that they are beautiful. I didn't realize that the hands played such an important part . . . I think without hands, without their extension to persons not of our faith, the work of the Lord could not progress. There ought to be a picture in Church magazines of a drawing of hands being extended to everyone. You can tell the feeling of a person in a handshake. You can tell if he is warm and inviting or cool and evasive by the clasping of the hand. How often we miss the opportunity to help someone open the door to the gospel by just extending a hand! To me there is nothing so friendly as a handshake. The hands in the paintings of the November *Era* are so meaningful. These pictures are going to be put in our family room, to remind us of the need to extend our hands to help further the gospel of our Lord.

Mrs. MARY CLUFF  
THATCHER, ARIZONA

Just wanted to compliment you on your choice of paintings by Robert Skemp in the November issue. They are excellent.

RAY ROBINSON  
RICHMOND, CALIFORNIA

I especially enjoyed the beautiful paintings by Robert Skemp illustrating the articles on faith, repentance, and baptism. The paintings by Ken Riley were also exceptional. The *Era* is an inspiration, and I look forward to each issue.

SHIRLEY HAYLETTE  
BOISE, IDAHO

### Missionary tool

You have no idea how much the *Era* helps the people here in the Chilean Mission grasp a vision of real gospel living. I know that other missionaries here share my feelings in expressing to you the fact that the *Era* is one of our greatest missionary tools, especially since we do not always have a good radio handy to listen to general conference. Your reproduction of conference talks adds tremendous dimension to our testimonies and in many cases provides answers to our prayers for help which we need in carrying the glad tidings of the gospel to the people here in Chile. We do not receive the *Era* until six months after it has come out in the United States, but when it does come, we put it to practical use.

ELDER GARY H. HORTON  
ACONCAGUA DISTRICT  
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# Baptism in the Cua Viet

By Rulon Van Orden Rees, as told to Chaplain T. R. Pocock

---

*(Sixteen years ago Brother Rees joined the navy. He left Lewiston, Utah, to get away from family, school, and the Church. Even though he had been a member of the Church all his life, it was in the navy that he was actually converted to the gospel. Within the past year in Vietnam, Brother Rees was promoted to chief, which is a milestone for enlisted men in the navy. He has been the LDS servicemen's group leader during the siege in Khe Sanh. Later he was reassigned to Dong Ha Combat Base. He is a navy Seabee. Let me tell his story as it was related to me.—Chaplain Pocock.)*

---

● *Dong Ha, Quang Tri Province, Republic of South Vietnam, May 1968*—One day at Dong Ha Combat Base I was reading the Book of Mormon, waiting for the few remaining days to pass. In 20 days I would be leaving Vietnam and would be back with my wife and children. It had been an eventful, wonderful, lonely year of separation. Having been in Khe Sanh during the TET offensive, I felt good to be in a different area. We were still being hit almost daily with rockets and mortars in Dong Ha; yet it wasn't the intense beat-

ing that was in evidence in Khe Sanh.

As I was reading, two young Seabees walked in. "What are you reading?" they asked.

I mentioned that it was the Book of Mormon.

Johnny commented that he had several buddies who were Mormons. Dave, having another obligation, left the room.

Remembering the statement "Every member a missionary," I asked Johnny, "What do you know about the Mormon Church?" When he answered, I proceeded to the

second question, "Do you want to know more?" His affirmative answer led to the following chain of events:

We, the members of the Dong Ha LDS servicemen's group, including me, two returned missionaries, and about six other stalwart members of the Church, taught Johnny Ray Large the gospel, teaching him by word of mouth, by testimony, by example, by love.

Within a week he had read the Book of Mormon, *A Marvelous Work and a Wonder*, and *Meet the Mormons*. He read and accepted all of the pamphlets that we had obtained from the previous Northern District conference in Da Nang. He was impressed with the way the gospel was part of our daily lives. He enjoyed the companionship of our group, and he could feel the love that radiated when we were together. He could understand the gospel by our clean living.

We taught him the six-lesson discussions, and he read the service-

men's book entitled *Principles of the Gospel*. He had a strong desire to be a member of the Church.

We called Chaplain Pocock in DaNang and asked for his permission to baptize Johnny. We had to shout over the phone to make ourselves heard. As soon as he told us what information was required and gave his approval, the phone went dead. Coincidence? It couldn't have been; I've seen too many such "coincidences" in Khe Sanh and Dong Ha.

On Saturday, May 11, 1968, at about 5 p.m., we donned our helmets and flack vests, and with our M-16s in hand, we left the compound for the Cua Viet River.

Two boats—both LSUs, one army and one navy—were on either side of the unloading ramp. Both LSUs were filled with a combination of fuel and ammunition. I took Johnny into the waters of the Cua Viet and performed what was perhaps the first baptism in the Cua Viet River, possibly the first such baptism to be performed within seven miles of the demilitarized zone, and perhaps even the first baptism in the Northern Province of Quang Tri.

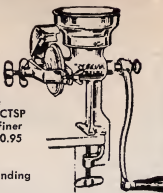
It was hard to imagine that just two days before, the ramp had been the scene of heavy fighting—signs of mortar and rocket damage were still very evident—and just the evening before, sniper fire was received by those stationed on the LSUs. But where else could we have gone? This was the only water around.

The following day, in our sacrament meeting in the Dong Ha Combat Base chapel, Johnny Ray Large was confirmed a member of The Church of Jesus Christ of Latter-day Saints. We ordained him a deacon during the priesthood portion of our meeting. As we bore our testimonies to the truthfulness of the gospel, tears came to our eyes and to Johnny's eyes as well. The Church is true! ○

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Genevieve Van Wagenen of the East Stratford (Salt Lake City) Ward is a "happy wife, mother, and homemaker," who long ago learned the value of good communications.

# Off the Hook

● The telephone repair man rang my doorbell. It was a disagreeable, stormy day, but his disposition was sunny, as he greeted me with a happy-to-serve-you smile.

Setting to work, he replaced the defective cord on the phone, made the other necessary repairs, and checked the extensions to make sure they were functioning properly. When finished, he gathered the small wire clippings and paper wrappings together, brushed up tiny particles of waste, and left his working area spick-and-span. Then, after recording the repairs in his service book, he dialed his company and reported the work done. This call was standard procedure, I knew, but I wondered why he had to phone.

I was glad I asked, for I saw another side of the repair man—the human side. "We have a four-hour residential service," he said, "and a two-hour business. By calling in, I receive the latest orders. I just received an order to go check a phone off the hook."

"Someone is taking a peaceful nap," I said.

"No, I don't think so," he answered.

"What will you do?" I queried, thinking how embarrassed I would be if it were my phone.

"If they are home, I replace the receiver. If they are not at home, I disconnect the phone on the outside." Then he added, "Generally, I try to see if anyone is ill or incapacitated. Occasionally we find that someone has had a heart attack or stroke. If I can find no one, I leave a note on the door knob, advising the resident that another telephone serviceman will visit them soon."

"What do you do if you find someone incapacitated?" I asked.

"I usually get a neighbor, investigate, and call an ambulance. Just recently I saw a man's legs protruding through a doorway. He had suffered a heart attack. He was alone, helpless, and in great agony. He would have died without immediate attention. We've saved a number of lives when answering the report of a phone off the hook," he said modestly.

"So a phone off the hook is often

a distress signal?" I asked. "What a blessing that you fellows check up and investigate. You not only get the receiver back in place and clear the circuit so communications can flow normally—you are lifesavers, too."

After the repair man had gone, I thought how important it is to have good communications and proper connections, everything in place and working—with someone to check, if they are not.

I thought of the gospel and how man is to live by every word that comes from the mouth of God. This means communications—good communications—modern and up-to-date, with proper connections and functioning receivers.

Our Church is a great communication center, a complex, yet simple system. We have numerous and remarkable installations throughout the world: a whole network of stake, ward, branch, and auxiliary lines.

And we have trouble shooters and repair men always on call.

I thought about the inactive member. His communication sys-





## Church inactivity may be a distress signal—a phone off the hook

By Genevieve Van Wagenen

tem is out of order; he is like a person with his phone off the hook. Perhaps his inactivity is a distress signal. Could it be he reached out for help and failed? (Most inactives claim they have been hurt or injured.) Will help arrive in time? Or will he be allowed to lie inactive, to get colder and colder, become stiff, rigid, and immovable?

Not if the home teachers and the Relief Society visiting teachers are on their toes. They are the trouble shooters—the “checker-uppers” of the ward. It is their job to get that receiver back in place, as soon as possible, so communications can go through. It's their duty to send that emergency call for help, to render assistance and brotherly love. Let's hope, too, that they take the precaution of looking with love and understanding through the windows of the soul and discovering its needs.

Remember, one phone out of order or off the hook affects the whole system. By the same rule, one inactive member may also have an adverse effect on the entire Church. ○



Richard L. Evans

## The Spoken Word

### The silent wars within

**I**n reading world history,” wrote Harlan House, “we are impressed by the exploits of daring men leading mighty armies and conquering great nations. Yet how often do we consider the magnitude of those silent wars that rage within the individual in his campaign to master himself. . . .”<sup>1</sup> It is those silent wars that rage within that are the cause of much concern. It is the war within that often weakens and wears us away. True, there are outside struggles, physical obstacles, unfriendly environments, contentions with others—but the effect upon us even of these comes partly from our inward attitudes. There too often is within us the battle of jealousy, envy, resentment; the feeling of wanting to cut someone down to size, our size perhaps. There is the silent devastating inner war when we burden ourselves with wrongdoing, with the weight and friction of an unquiet conscience. There is the war of stubbornness, rebellion against counsel, against even the most reasonable restraint. There is the silent inside struggle that tells us we are doing more than our fair share. There is the silent war within that cannot reconcile itself with sorrow, the loss of loved ones, with irrevocable, unchangeable events. These silent inner struggles deep in the human heart may be more devastating than all the wars on all the battlefields of history, impairing as they do the peace, the health, the happiness of countless people—the inner wars that know no time or season, and rage against an enemy unseen. “Who hath a harder battle to fight,” asked Thomas à Kempis, “than he who striveth for self-mastery? . . . Oh, if thou knewest what peace to thyself thy holy life should bring to thyself, and what joy to others, me thinketh thou wouldst be more zealous for spiritual profit. . . .”<sup>2</sup> Blessed is he who has conquered envy, appetites, the warring inner enemy. Blessed is he who has made his peace and found composure and a quiet conscience, and surcease from the silent struggles within the human heart.

<sup>1</sup>Harlan House, “The Conquest of Habit,” *The Improvement Era*, September 1966.

<sup>2</sup>Thomas à Kempis, *The Imitation of Christ*, Book I, ch. iii.

\*\*“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System November 17, 1968. Copyright 1968.

### Inner Peace

Lorence W. Martineau

*Today I haven't moved the world  
With any new invention;  
I've built no towering monument,  
Attracted no attention.*

*I've organized no government  
No armies have defeated;  
No story of a fortune made  
Have I this day repeated.*

*But all this day, praise be to God,  
My thoughts have I succeeded  
In keeping pure as morning dew—  
No ill have I conceded.*

*And so, tonight, my mind is calm  
As yonder verdant pastures,  
And worry, fear, and human strife,  
This day are not my masters.*

# The Unknown Abraham

## A New Look at The Pearl of Great Price

### Part 7 (Continued)

By Dr. Hugh Nibley

● Abraham's particular objections, according to the Pearl of Great Price account, were to idolatry and human sacrifice, which went together in the system, "... offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life. ..." (Abr. 1:7.) According to the traditions, "in the days of Terah the people began to sacrifice their children to the Devils and to worship images."<sup>60</sup> In one account Abraham sees a vision of human sacrifice on an altar and receives the surprising explanation: "This is God's temple, but the image in it is my wrath against the people who sprung from me, and the officiating priest is he who allures people to murderous sacrifices."<sup>61</sup> The episode might almost be illustrated by our own Facsimile 1. It was in the days of Serug, Abraham's great-grandfather, that the people "began to look upon the stars, and began to prognosticate by them and to make divination, and to make their sons and daughters pass through the fires."<sup>62</sup> So here they were, as the Book of Abraham reports, "offering up their children unto their dumb idols (Abr. 1:7), with Abraham protesting and thereby getting himself into serious trouble. Nimrod's sacrifice of 70,000 babies may well be an echo of the practice, and have nothing to do with the story of Herod.

A recent study of J. G. Fervier quotes an ancient source describing how the sacrificing was carried out, and traces the survival of the atrocious practices among Semitic peoples right down to the end of the ancient world. Indeed, there has been considerable discussion in recent years as to whether the sacrifice of Isaac is not itself clear evidence of a custom of human sacrifice prevailing in Abraham's time, a custom to which he put an end.<sup>63</sup> As the rite is described in the Fervier document, the parents would "hand the child to a priest who would dispatch it in a mystic manner, i.e. according to a special rite; after the child had passed down the length of a special trench . . . then he placed the victim on the extended hands of the divine statue, from which it rolled into a brazier to be consumed by fire," while the crowd

went wild.<sup>64</sup> It is not a pretty picture. Indeed, Albright finds the picture in Egypt shortly after this time "singularly repulsive. . . . Ritual prostitution . . . was rampant. . . . Snake worship and human sacrifice were rife."<sup>64</sup>

Abraham's two attacks on the idols are both very well attested in the documents. In one story the hero at the age of 10 or 12 or 20 or 40 or 50 or 60 goes forth to sell the idols that his father and brother have made, in order to help out the stringent finances of the family; in discussing things with his customers, he points out to them the folly of worshipping "dumb idols" made by men and ends up converting some of them and even dragging the idols in the dirt.<sup>65</sup> In the other story Abraham arises by night and burns all the idols in the shop, and even the house and family! This, according to some, was when the lukewarm Nahor, the brother of Abraham, who had announced that he would wait to see who came out on top in the struggle between Abraham and Nimrod and declare his allegiance to the winner, was burned to death trying to put out the fire.<sup>66</sup> But the most common version has Abraham plead sickness when the family goes off to the great festival at Nimrod's palace; and being left behind and finding himself alone with the idols, he destroys them. Terah on his return is enraged, and Nimrod even more so when he learns what has happened; but Abraham answers all questions by insisting that the idols fought among themselves and destroyed each other—if the objection to that is that the idea is impossible and absurd, then Abraham's accusers have called the idols helpless with their own mouths.<sup>67</sup> This is the sort of clever Aggadah that the schoolmen love; in one tradition Abraham goes right into the national shrine and smashes idols;<sup>68</sup> the soberest version is that of Maimonides, that Abraham when he was 40 "began to refute the inhabitants of Ur of the Chaldees. . . . He broke the images and commenced to instruct the people. When he had prevailed over them with arguments, the king sought to slay him. He was miraculously saved and emigrated to Haran."<sup>69</sup> The stories of selling the idols

or smashing them in the shop or the shrine may be regarded as aetiological tales (Aggadah), explaining how it was that Abraham came to argue with the people, and how he finally came to his dramatic confrontation with Nimrod. Everything leads up to that.

At first Nimrod tried to silence Abraham by locking him up in prison to starve to death. There Gabriel sustained him for ten days, or an entire year—or for three years or seven or ten.<sup>70</sup> Maimonides says that Abraham continued to combat false doctrine while in prison, so that the king finally had to banish him to Syria after confiscating all his property.<sup>71</sup> But the usual story is that Abraham was taken out of prison

they were killed upon this altar, and it was done after the manner of the Egyptians" (Abr. 1:11); accordingly "the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar. . . ." (Abr. 1:12.) The three virgins, we are assured, were "of the royal descent directly from the loins of Ham . . . and it was done after the manner of the Egyptians." (Abr. 1:11.) It is necessary to specify this last point repeatedly, because the drama is unfolding not in Egypt but in Canaan, and indeed the particular rites we are discussing seem to have been common to Egypt and Syria if not the whole Near East.<sup>72</sup> What rites? Rites in which young women were obviously supposed to act as hierodules.

One of the oldest Abraham sources reports that it was Nimrod's *courtesans* who persuaded him to get the best of Abraham by inviting him to attend a great year-feast that the king and his court were wont to celebrate in the territory of Koutha-Rya, but that Abraham refused to come, pleading sickness.<sup>73</sup> This gives us the larger ritual setting of the drama—the now well-known year-rites in which we are on more or less familiar ground. Then while Abraham was in prison for his recalcitrance, the courtesans and the court again met for the year-feast, and this time they advised Nimrod to make a sacrifice of Abraham by throwing him into an immense brazier.<sup>74</sup> It is interesting that in the Egyptian royal rites it is the lady and courtesan Hathor who advises the king to sacrifice his enemies: As the throat of the victim is cut, Horus (the king) says: "I have slain thine enemies who are massacred by thy knife . . . slay upon thine altar!" To this the lady replies: "Your Majesty! I burn . . . thine enemies. This is Hathor . . . the Lady of Heaven, Wsrt the burning flame against thine enemies."<sup>75</sup>

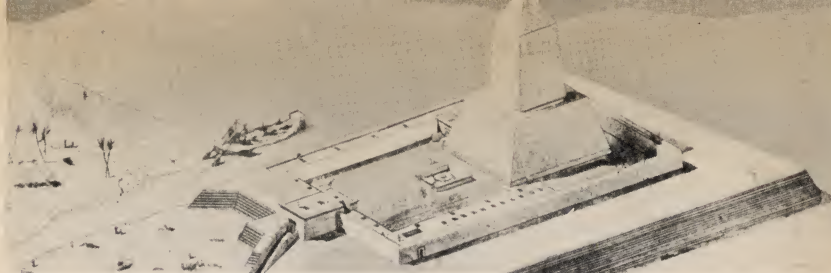
Classical writers have described Egyptian sacrificial rites as witnessed in various lands. In Ethiopia, Achilles Tatius reports, a virgin with hands bound behind was led around an altar by a priest chanting an Egyptian hymn; then "all retired from the altar at a distance," the maiden was tied down, and a sword was first plunged into her heart and then slashed her lower abdomen from side to side, after which the remains were burned, cut to pieces, and eaten.<sup>76</sup> The Pseudo-Plutarch tells how the first Pharaoh in bad years was ordered by the oracle to sacrifice his own daughter and in grief threw himself into the Nile.<sup>77</sup> This may be an indication of the antiquity of the rite. As Heliodorus explains it, the Egyptians of the late period selected their sacrificial virgins from among people of non-Egyptian birth, and so the Greek heroine of Heliodorus's romance is chosen to be sacrificed to Osiris. The rule was that men were sacri-



The Metternich Stele, containing dramatic episodes from the childhood of Horus that closely match legendary accounts of the infancy of Abraham.

only to be delivered for sacrifice. It is said that with the aid of Jectan, a sympathetic official in the court of Nimrod, 12 of Abraham's companions who were in the prison with him were able to escape to the mountains, "until the anger of the populace should cool," but Abraham refused to escape with them.<sup>72</sup> Abraham was to pay for his opposition to the local cult by himself becoming a sacrificial victim of that cult. According to the Book of Abraham, he was not the first to be punished in such a manner, for "this priest had offered upon this altar three virgins at one time . . . because of their virtue; they would not bow down to worship gods of wood or of stone, therefore





The famous shrine of the sun god Re at Abusir. The sun-stone stands upon an artificial mound or hill, before which stands an altar. The setting is like that described in Abraham 1:8-10.

ficed to the sun (so Abraham, in Abr. 1:9), women to the moon, and virgins to Osiris, equated here to Bacchus.<sup>79</sup> Here the girls are plainly meant as consorts of the god, in the usual ritual marriage of the year-rite, common to Egypt and Syria.<sup>80</sup> Indeed, there is a legend that Nimrod's own daughter Radha fell in love with Abraham and tried to come to him in the sacrificial fire.<sup>80</sup> The name is interesting; since Rhodha, Rhodopis, a name popularly given the Sphinx in late times, was the Egyptian sacred hierodule.<sup>80</sup> This is a reminder that from the 21st Dynasty onwards, the title "God's Wife," formerly reserved for the wife of the Pharaoh, was "transferred to a king's daughter who became the consecrated wife of the Theban god, and to whom human intercourse was strictly forbidden."<sup>81</sup> This was "the line of virgin priestesses . . . who enjoyed a position which at Thebes was virtually royal. . . ."<sup>82</sup> So here we have the august virgins of the royal line set apart as spouses of the god, and as such expected to engage in those activities which would make them ritual hierodules. Strabo says that "the Egyptians sanctified the fairest princess, a virgin of the royal line, to be a hierodule until her physical purification, after which she could marry."<sup>83</sup> Here is plain indication that such princesses "of the royal descent" as described in Abraham 1:11 were expected to jeopardize their virtue, and if they refused to do so they could still be forcibly dispatched in the manner of the hierodules. Herodotus and Diodorus tell of the king of Egypt named Pheros (here Pharaoh is actually the *name* of the king) who exactly like Nimrod desired to rule not only the human race but the elements as well, and was chastised for his presumption with blindness. A seer from Bouto told the king that his only hope of cure would be through a woman of perfect and proven virtue. The king's wife failed the test and so did many others: only one woman passed with flying colors and the king married her, subjecting all the pretenders to a sacrificial death "in the city of the Red Soil."<sup>84</sup>

According to Wainwright, the ladies in the story represent the "spirit of fertility . . . an adulteress is one in whom this spirit is emphatically incarnate."<sup>85</sup>

In the annual fertility rites, Wainwright explains, royal princesses, even the queen herself, were expected to function as courtesans.<sup>85</sup> The rationale for such behavior has become household knowledge since Frazer—we need not expatiate on it here. An example would be Nephthys, "a fertility goddess of the Old Religion, and very reminiscent of [the later] Nitocris, who . . . accomplished the sacrifice in the fire . . . and was later thought to have been a courtesan. Seshat [the king's private secretary] was one of her forms." In the beginning she was no less than the Mother Goddess herself, and as such, consort to the king.<sup>86</sup> In short, "after the manner of the Egyptians" royal princesses sacrificed both their virtue and their lives on ritual occasions as indicated in the Book of Abraham.

In the Jewish legends are a number of remarkable parallels. Thus, a Pharaoh who treats Moses exactly as Nimrod does Abraham, who builds a great tower, as does Nimrod, which falls as does Nimrod's, who is alarmed by Moses's preaching against him and puts to death Moses's converts, etc., sacrificed his own daughter "because she no longer honored him as a god"—again the uncooperative virgin put to death.<sup>87</sup> One thinks here of the daughter of Nimrod with the Egyptian name of Ratha who fell in love with Abraham, a treasonable virgin if there ever was one, and sought to join him in the sacrificial flame. Most suggestive is the account of how the three virgin daughters of Lot were sacrificed ("burnt upon a pyre") in Sodom because the eldest of them would not follow the wicked customs of the land.<sup>88</sup> The first daughter was called Paltit, a name that clearly designates her as set apart to be a ritual hierodule.<sup>89</sup> According to the Book of Jubilees, Tamar (a doublet of Paltit) was condemned to death by fire for playing the harlot with Judah, "according to the judgment of Abraham."<sup>90</sup> The three virgins remind one of the three daughters of Minyas who, when they refused to join in the Dionysian revels, were driven mad, one even devouring her own son in a cannibalistic rite of human sacrifice.<sup>91</sup>

Diligent research into the pattern of ritual and myth in the ancient Near East has made it clear just what

sort of goings on are here indicated; but until the efforts of the Cambridge School began to introduce some sort of sense and order into a scene of wild and meaningless confusion, such passages as those about the virgins in the Book of Abraham could only appear as the most wanton fantasy: "Now, this priest had offered upon this altar three virgins at one time . . . because of their virtue; they would not bow down to worship gods of wood or of stone . . . and it was done after the manner of the Egyptians." (Abr. 1:11.) What nonsense, to be sure—but historical nonsense just the same.

The ancient and honorable designation of Abraham as "he who came forth from the fire of the Chaldees" has been explained by almost anybody who has had access to a Hebrew dictionary as a misunderstanding of the expression "Ur of the Chaldees." Thus, one of the latest commentators writes, "Ur of the Chaldees, not then known to be a place-name [i], was translated by the Rabbis into 'the fire of Chaldea. . .'"<sup>82</sup> But the fiery element is not so easily brushed aside; references to sacrificial fires in the Abraham traditions (such as the Haran episode and the story of the fire-bricks) are much too numerous and explicit and the historical parallels too many and too obvious to be traceable to the misunderstanding of a single monosyllable.<sup>83</sup> The constant references to both the sacrificial knife and the fire make no difficulty, however, since the normal procedure in human and animal sacrifice in Egypt as elsewhere was to cut the victim's throat and then cast the remains on the fire.<sup>84</sup> H. Kees notes that the Typhonian enemy of Osiris is always slaughtered and then burned, both rites being considered sacrificial.<sup>85</sup> In the Levitical sacrifices, the *zebah* (with the knife) and the *kail* or *'ola* (holocaust) did not usually go together,<sup>86</sup> but then Abraham is careful to specify that everything he is reporting is "after the manner of the Egyptians." There is evidence that the Egyptians practiced dedicating victims by passing them through the fire, and even knew the practice of ritual fire-walking.<sup>87</sup> This point deserves mention because of the peculiar persistence of strange fire-motifs in the story of Abraham, biblical and legendary. It is interesting, however, that the Book of Abraham makes no mention of fire in connection with the attempted sacrifice of Abraham; the earliest sources likewise make no mention of it and nearly all scholars agree that it is a later addition.<sup>88</sup> ○

(To be continued)

#### FOOTNOTES

- <sup>82</sup>"Cave of Treasures, 20-10.  
<sup>83</sup>Apocalypse of Abraham, Vol. 25, pp. 2-7.  
<sup>84</sup>Philo's Biblical Antiquities, Vol. 4, p. 16.  
<sup>85</sup>Already in the seventeenth century H. Witsius, *Aegyptiaca* (Herborn in Nassau, 1717), p. 299, saw the main theme of the Abraham story to be "God's disapproval of human sacrifice among the Phoenicians, Egyptians,

- and surrounding people." The theme is much discussed today, e.g., A. Ideelson, *Jewish Liturgy and Its Development* (New York: Henry Holt, 1932), p. 3; D. S. Shapiro, in *Tradition*, Vol. 4 (1962), p. 218.  
<sup>86</sup>G. Fervier, in *Revue des Etudes Juives*, Vol. 3 (1964), p. 16.  
<sup>87</sup>Beer, pp. 9H; *Aegyptiaca*, *Revue des Etudes Juives*, Vol. 68, pp. 97f; E. A. W. Budge, *Kebra Nagast* . . . (British Museum, 1922), pp. 9-11.  
<sup>88</sup>According to Jubilees, this was when Abraham was 60 years old, *Jubilees*, 12-12-14.  
<sup>89</sup>Tha'alabi, p. 53, on *Koran*, 37:90-95; 21:56-61; *Maase Abraham* b. Elia Cohn, in Beer, pp. 13-14; *Apocalypse of Abraham*, 5:4, 9-11; 6:7, etc.  
<sup>90</sup>Apocalypse of Abraham, 1:3-6.  
<sup>91</sup>Cited by N. N. Glazer, in  *Faith and Knowledge*, 1963, p. 37.  
<sup>92</sup>Ginzberg, *Legends of the Jews*, Vol. 1, p. 194 (1909); *Babha Bathra*, fol. 21a (10 years); Beer, p. 14, for the other lengths of time, "Mainmonides, *Dalalat*, III, xxix (ed. O. Zeller, Osnabrück, 1964), Vol. 3, p. 20.  
<sup>93</sup>Biblical Antiquities of Philo, Vol. 6, pp. 5-15. In contrast, the 12 servants of the hesitant Haran were consumed by fire, *Beit ha-Midrash*, Vol. 1, pp. 32-34.  
<sup>94</sup>G. Rinaldi, in *Aegyptus*, Vol. 34 (1954), pp. 193-210.  
<sup>95</sup>Philo Derchain, *Le Sacrifice de l'Oryx* (Brussels: Fondation Reine Elisabeth, 1962), p. 43.  
<sup>96</sup>Achilles Tatius, Vol. 3, p. 15. Among the Scythian Taurians, "a princely stranger . . . is killed with a sword by the goddess's virgin priestess; and she throws the corpse into the sacred fire," though some say it is not the priestess that does the killing. The rite was Egyptian, and the sacrifices are given in Robert Graves, *The Greek Myths* (Penguin Books, 1955), Vol. 2, p. 17.  
<sup>97</sup>Plutarch, *De fluviis*, Vol. 16, p. 1 (in Th. Hopfner, *Fontes Historiae Religiosae Aegyptiacae* (Bonn, 1922), Vol. 1, p. 387).  
<sup>98</sup>Herodotus, Vol. 1, p. 18; Vol. 10, pp. 7-8; discussed by Lefebvre, in *Bibliothèque Egyptologique*, Vol. 36 (1955), p. 275.  
<sup>99</sup>G. Rinaldi, in *Aegyptus*, Vol. 34 (1954), pp. 193-210.  
<sup>100</sup>Beer, *Leben Abrahams*, p. 115.  
<sup>101</sup>A. H. Gardiner, *Egypt of the Pharaohs* (Oxford, 1961), p. 343.  
<sup>102</sup>W. B. Barnes, in *Journal of Egyptian Archaeology*, Vol. 52 (1966), p. 191.  
<sup>103</sup>Strabo, *Geography*, Vol. 17, p. 1 (816).  
<sup>104</sup>Herodotus, *Historia*, Vol. 2, p. 111; *Diodorus, Lib.*, Vol. 1, p. 59. It is interesting that Herodotus calls the place of sacrifice "Red Soil," while Diodorus calls it "Sacred soil," indicating access to separate—and Egyptian—sources, since the words for "red" and "sacred" are the same in Egyptian in the case, *cart*.  
<sup>105</sup>G. A. Wainwright, *The Sky-Religion in Egypt* (Cambridge Univ., 1938), pp. 89-90.  
<sup>106</sup>Wainwright, in *Journal of Egyptian Archaeology*, Vol. 26 (1941), pp. 30-31.  
<sup>107</sup>G. Weil, *Biblical Legends of the Muslims*, p. 120.  
<sup>108</sup>Finke, *Revue de l'Égypte*, Vol. 2, p. 181; Ginzberg, *Legends of the Jews*, Vol. 1, p. 255; Beer, *Leben Abrahams*, p. 41. Another virgin, the daughter of Admah, was ritually executed (stung to death by bees) in order to conform to the practices of the goddess.  
<sup>109</sup>Ginzberg, Vol. 1, p. 250. In some versions it is Lot who refuses to participate in the orgies, and to purchase immunity he offers both the virtue and the lives of his daughters to his son-in-law, Sargon. *Juden*, Vol. 2, pp. 220-23, 226-28. Also Abraham's first convert was a woman who denounced Nimrod as a fraud and was sacrificed; Maase Abraham, in *Beit ha-Midrash*, Vol. 1, p. 31.  
<sup>110</sup>Ginzberg, Vol. 1, p. 449. Paliti is the same as Palakis, whence the name Bilgis, borne by the Queen of Sheba as royal companion of Solomon in a large cycle of tales dealing with ritual prostitution.  
<sup>111</sup>Jubilees, 41:28. The Tomyris of the Cyrus story. Herodotus, Vol. 1, p. 205; 212-14, is the Bilgis (Tadmor-T amar) of the Solomon cycle, in Tha'alabi, pp. 216ff (also published in Brunnow's *Arabic Chronometry*).  
<sup>112</sup>R. Graves, *The Greek Myths*, Vol. 1, p. 105, citing Plutarch, *Greek Questions*, p. 38. The Mynyans were people living in the area of Sodom and Gomorrah.  
<sup>113</sup>G. Abrahams, *The Jewish Mind*, p. 49.  
<sup>114</sup>Abraham was thrown into a furnace of fire-bricks for refusing to make fire-bricks; *Biblical Antiquities of Philo*, Vol. 6, pp. 3-5; G. Moore, *Judaism*, Vol. 2, p. 106, notes suspicious parallels between Nimrod's furnace and the three youths in Nebuchadnezzar's furnace—both were in the Plain of Dura. J. Gaster, in *Journal of Jewish Studies*, p. 146, discusses the ritual conflagrations in the brick royal tombs of the 20th Dynasty.  
<sup>115</sup>Lefebvre, in *Bibliothèque Egyptologique*, Vol. 36, p. 283; a typical instance is given in Herodotus, Vol. 2, p. 40. Amom's enemies are slaughtered each morning on a sacrificial block at the place of burning, S. Moret, *Revue de l'Égypte*, Vol. 82 (1958), p. 63f; the adversary is pierced with a spear and "hurled into a fiery pit daily." E. A. W. Budge, *Egyptian Hieratic Papyri in the British Museum* (1910), Pt. 1, Col. 1, p. 18; the main year's festivals of the Egyptians were called "the Great Burning" and "the Little Burning," according to A. H. Gardiner, *Revue d'Égyptologie*, Vol. 10 (1955), p. 29. In Babylonia the cutting of the throat and sacrifice by burning "seem to have been in use absolutely contemporaneously," E. D. Van Buren, in *Orientalia*, Vol. 24 (1955), p. 30.  
<sup>116</sup>H. Kees, *Totendäuben . . . der alten Aegypten* (Leipzig, 1926), pp. 44-45, noting however that royal cremation was an "unegyptian" practice.  
<sup>117</sup>G. Fervier, in *Revue des Etudes Juives*, Vol. 3 (1964), p. 9.  
<sup>118</sup>G. Jequier, in *Recueil de Travaux*, Vol. 32 (1910), p. 169; L. Koenen, in *Chroniques d'Égypte*, Vol. 37 (1962), pp. 167-74; and *Journal of Egyptian Archaeology*, Vol. 26 (1941), p. 139f; G. A. Wainwright, *Sky Religion*, pp. 85, 89; and *Journal of Egyptian Archaeology*, Vol. 18 (1932), p. 164.  
<sup>119</sup>M. R. James, *Biblical Antiquities of Philo*, p. 46, notes that the older work of Philo "seems to show . . . an intentional avoidance" of the fire-theme. Beer, *Leben Abrahams*, p. 114, notes the absence of the fire-motif in the earlier versions, and cites Nachmanides as saying that Abraham was rescued from great danger and from Nimrod "in the land of the Chaldees," but that we do not know what the danger was.



● Trying to keep up with the Harrises, the Sorensens, and the Joneses may very well mean falling flat on one's face, or even worse. Everything costs so much these days that it seems to ease the immediate pain when one little all-inclusive credit card is used for all purchases. This is one way to turn into an ostrich and bury reality for the moment.

A small boy was asked what he wanted for his birthday, and with a twinkle in his eye he said, "All I want is a charge card." He watched television, and he understood from this medium that a person could travel around the world without spending a penny and on the way live in luxury and buy everything his heart desired. What a birthday gift!

A time of reckoning is not anticipated by a tiny child, or often by a child grown tall in stature but not yet in maturity. That things bought or contracted for must eventually be paid for is a truism to remember. There is too much travel now, pay later; too much furnish your home completely now, and pay later; too much buy boats, cars, and even airplanes now, and pay later, not to mention the grocery bags filled with extravagant nonessentials to be paid for at a later date. The world is spinning on credit.

We talk of making peace with oneself so there will be a beginning of peace in the universe, but this inner serenity will come only through a feeling of security. Staying solvent in one's own little sphere is one way to obtain such peace.

It is good to realize the cost of things in money, effort, and time. This is a lesson all children should be taught day in and day out. A good way to begin paying one's way is to write down the amount of money there is to spend each month. Next, make a list of essentials, such as housing, utilities, education, and payments on things bought and contracted for. Then add Church financial responsibilities, clothing, food, and savings. Add all this up and decide whether you can keep up with the Joneses or whether you should build a life you can afford. Aspire, if you wish, to make more money, but spend it only after it is in your hand.

Everyone needs help in this pay-as-you-go project, so let us begin by budgeting what we can spend for food. *Parents' Magazine* has worked out a plan to help a family of four meet all its nutritional needs and have delicious meals on \$30.00 a week. This amount is just a little over \$1.00 a day per person. This magazine claims that "eating well needn't come high if you watch what you buy."

To help you plan your meals, here is their whole week's plan for a family of four. It lets you use foods that save time and provides daily a proper supply of the four food basics; meat, breads and cereals, vegetables and fruit, and dairy foods. *Parents' Magazine* advises us to follow this plan for just one week to learn how to feed the family well while buying to beat the budget.



## SUNDAY

BREAKFAST	Chilled Vegetable Juice	
	French Toast with Maple-flavored Syrup	Milk
DINNER	Oven-fried Chicken Parts	Fluffy Rice with Chicken Gravy
	Italian Green Beans	Tossed Lettuce Salad with French Dressing
SUPPER	Raspberry Gelatin Whip in Tall Glasses	Milk
	In-a-hurry Chili* with Saltines	Crisp Celery Sticks
	Sliced Oranges with Sugar Cookies	Milk

## MONDAY

BREAKFAST	Hot Oatmeal with Milk and Brown Sugar	
	Grapefruit Half	Chocolate Milk
LUNCH	Tuna Salad with Hard-cooked Egg Slices	
	Whole Wheat Bread with Margarine	
DINNER	Stuffed Cabbage Rolls*	Parsley Potatoes
	Green Peas with Pimiento	Hot Gingerbread Squares
		Milk

## TUESDAY

BREAKFAST	Scrambled Eggs	
	Orange Juice	Toast with Jelly
LUNCH	Mugs of Minestrone Soup	Grilled Cheese Sandwiches
	Canned Peaches and Oatmeal Cookies	Milk
DINNER	Chicken Shortcake*	Braised Carrots
	Chocolate Pudding — Hot or Cold	Cucumber Salad
		Milk

## WEDNESDAY

BREAKFAST	Hot Wheat Cereal with Milk	
	Pineapple-grapefruit Juice	Cinnamon Toast
LUNCH	Barbecue Beans	Tossed Green Salad
	Crisp Sugar Cookies	Milk
DINNER	End-of-loin Pork Roast	Chilled Applesauce
	Roast Potatoes in Jackets	Mushroom Creamed Spinach*
	Tapoca Pudding with Jelly	Milk

## THURSDAY

BREAKFAST	Crisp Corn Cereal	
	Orange Juice	Toast with Margarine
LUNCH	Tomato Soup — Hot or Cold	Hamburgers on Buns
	Canned Pear Halves with Nutmeg	Milk
DINNER	Frank Crown Casserole*	Apple, Celery, and Nut Salad
	Hot Biscuits with Margarine	
	Vanilla Ice Cream with Chocolate Syrup	Milk

## FRIDAY

BREAKFAST	Pancakes with Maple-flavored Syrup	
	Chilled Grapefruit Juice	Milk
LUNCH	Creamed Hard-cooked Eggs on Toast	Tossed Lettuce Salad
	Oatmeal Cookies	Milk
DINNER	Tuna Noodle Casserole*	
	Green Bean Salad with Tomato Wedges	
	Warm Rye Bread with Margarine	Cherry Gelatin Cubes
		Milk

## SATURDAY

BREAKFAST	Hard or Soft Cooked Eggs	
	Sliced Oranges and Bananas	Toast with Margarine and Jelly
LUNCH	Bean with Bacon Soup	Bologna Sandwiches
	Chocolate Ice Cream Sodas	
DINNER	Tomato Beef Stew* (with onions, potatoes, and carrots)	
	Cabbage Slaw	Whole Wheat Toast Fingers with Margarine
	Chocolate Chiffon Pie	Milk

\*See recipe

†Cook enough for Tuesday

## Today's Family

By Florence B. Pinnock

### In-a-hurry Chili

(4 servings)

2 cans condensed chili beef soup, undiluted  
1 soup can water

Heat in saucepan, stirring constantly.

### Stuffed Cabbage Rolls

(4 servings)

8 large cabbage leaves  
1 pound ground beef  
1 cup cooked rice  
½ cup chopped onion  
1 egg, slightly beaten  
1 teaspoon salt  
¼ teaspoon pepper  
1 can condensed tomato soup, undiluted

Cook cabbage in boiling salted water a few minutes to soften; drain. Combine beef and rest of ingredients, using 2 tablespoons of the soup. Divide meat mixture among cabbage leaves; fold edges over loosely and roll up; secure with wooden picks. Place cabbage rolls in skillet, and pour remaining soup over rolls. Cover; simmer 40 minutes, spooning sauce over rolls occasionally.

### Chicken Shortcake

(4 servings)

½ cup chopped celery  
2 tablespoons margarine  
1 can condensed cream of chicken soup, undiluted  
½ cup milk  
1 cup diced cooked chicken

Sauté celery in margarine until tender. Add other ingredients to celery; heat, stirring. Serve over hot biscuits.

## Today's Family *continued*

### Mushroom Creamed Spinach (8 servings)

- 2 10-ounce packages frozen chopped spinach
- 1 can condensed cream of mushroom soup, undiluted

Cook spinach as label directs; drain. Stir soup into spinach; stir over low heat until hot. (Plan on seconds.)

### Frank Crown Casserole (4 servings)

- 2 slices bacon
- $\frac{1}{2}$  cup chopped onion
- 1 can condensed cream of mushroom soup, undiluted
- $\frac{1}{2}$  cup water
- $\frac{1}{2}$  teaspoon salt
- Dash of pepper
- 2 cups sliced cooked potatoes
- 1 cup cooked cut green beans
- $\frac{1}{2}$  pound frankfurters, split lengthwise, then cut in half crosswise

Start heating oven to 350° F. Sauté bacon until crisp; remove and crumble. Sauté onion in bacon drippings. Stir soup, water, salt, and pepper into onions in skillet. Stir in potatoes and green beans. Pour into  $1\frac{1}{2}$ -quart casserole. Stand up franks around edge to resemble a crown roast. Bake 30 minutes. Top with crumbled bacon.

### Tuna-Noodle Casserole (4 servings)

- 1 can condensed cream of celery soup, undiluted
- $\frac{1}{2}$  cup of milk
- 2 cups cooked noodles
- 1 7-ounce can tuna, drained and flaked
- 2 tablespoons diced pimiento
- 2 tablespoons chopped parsley
- 2 tablespoons buttered bread crumbs

Start heating oven to 350° F. Blend soup and milk together. Add noodles, tuna, pimiento, and parsley. Pour into  $1\frac{1}{2}$ -quart casserole. Sprinkle crumbs on top of casserole. Bake 30 minutes or until hot and bubbling.

### Tomato Beef Stew (4 servings)

- 1 pound beef cubes for stew
- 2 tablespoons seasoned flour
- 2 tablespoons shortening
- 1 can condensed tomato soup, undiluted
- $1\frac{1}{2}$  soup cans water
- 6 small whole white onions
- 6 small carrots, cut in half
- 3 potatoes, quartered
- $\frac{1}{4}$  teaspoon dried thyme

Toss meat with flour; brown in shortening in large heavy pan. Add tomato soup and  $1\frac{1}{2}$  soup cans water, cover, and simmer  $1\frac{1}{2}$  hours, stirring now and then. Add rest of ingredients. Cover; cook 35 minutes, or until vegetables are tender, stirring now and then.



Richard L. Evans

## The Spoken Word

### The miserable misunderstandings


**S**ometimes in our thoughtless rushing about we become impersonal and preoccupied with things that matter less, and overlook the hearts and feelings and inmost needs of people who matter more. In the sometimes rough abrasiveness of crowded days and things to do, we well would pause and think upon our lives and loved ones, upon the needs, the problems, the preciousness and importance to us of people personally, and do some searching of ourselves. For such a time Phillips Brooks has left some lines that may turn hearts and lives to loved ones, and bring friends and families closer, and more of peace inside ourselves: "You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day," he said; "You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and [settle] them: You who are passing men sullenly upon the street, not speaking to them out of some silly spite; You who are letting . . . [some-one's] heart ache for a word of appreciation or sympathy, which you mean to give him someday; If you only could know and see and feel, all of a sudden, the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do." If only we could see how swiftly life goes—how few are the hours—how much less likely we would be to pamper pride, to fail to take first steps to right old wrongs, to fail to shorten distances between us and others; how less likely we would be to live aloof when hearts are crying to be understood, aching to remove misunderstanding. And how much more honest and at ease we would be, with less pretense, less sparring for position, more willingness to make amends. We come alone. We leave alone. We are not here long. Oh, if, please God, we could somehow strip away the impersonal aloofness, the indifferent and sometimes cruel facade, clear up the wretched quarrels and misunderstandings, bring loved ones closer, and become our better selves.

## Ironical, Isn't It?

By Mildred N. Hoyer

*In the heyday  
of man's inventive genius  
many try  
to fight the darkness  
by turning off  
the light.*

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 29, 1968. Copyright 1968.



The Presiding Bishop  
Talks to Youth About:

# Fast- ing

By Bishop John H. Vandenberg

● Athletes often speak of gaining a second wind or receiving additional strength after they have given all they could. A basketball player, for example, who plays until he's extremely tired may either slow down or he can continue to play hard even though it may be extremely difficult for a time. If he chooses the latter and continues to play hard, he may gain his so-called second wind. This additional strength doesn't come, however, until the player puts forth all he can give, plus a little more.

This example is not unlike the principle of fasting in the gospel. Fasting and prayer equip a person with a much greater degree of strength and power than would otherwise be his if he were left to his own devices. Fasting and prayer can bring an individual to a point of humility and faith where the Lord can give him the extra strength and power needed to complete a task or to solve a problem.

Illustrated by Fred Van Dyke



“Whereas some only get hungry,  
fasting should  
bring joy—and self-control”

This concept is illustrated very vividly by the Savior. On one occasion his apostles were asked by a father to cast a dumb spirit out of his son, but the apostles failed in their efforts. The father then approached the Master.

“And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

“And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

“And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

“And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

“When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

“And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

“But Jesus took him by the hand, and lifted him up; and he arose.

“And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

“And he said unto them, This kind can come forth by nothing, but by prayer and fasting.” (Mark 9:20-29.)

Fasting, coupled with prayer, provides that great strength which comes after we have humbled ourselves before the Lord. There are some in the world who misunderstand the principle of fasting. Fasting to them does little more than make them hungry. However, fasting should bring joy. The Lord commented in this regard: “Verily, this is fasting and prayer, or in other words, rejoicing and prayer.” (D&C 59:14.)

Isaiah, with somewhat different wording, made a similar statement. He said: “. . . Behold, in the day of your fast ye find pleasure. . . .” (Isa. 58:3.)

Fasting is a building, strengthening experience. It is an opportunity to bring our lives and thinking in tune with the Lord.

Fasting also provides an opportunity for us to discipline ourselves. Fasting is a voluntary principle—a valuable opportunity for young men and women to learn to discipline their appetites and passions. William George Jordan referred to the process of learning to discipline ourselves in his article “The Kingship of Self Control.” He said: “Let us each day do as mere exercises in discipline, in moral gymnastics, a few facts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The exercises may be very simple, dropping for a time an intensely interesting book at the most thrilling page of the story, walking home when one is able, when the desire is to take a street car; talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on man’s whole nature. *The individual can attain a self-control in great things only through self-control in little things.*”

Isaiah refers to another purpose of the fast. He asks: “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” (Isa. 58:6-7.)

When he speaks of “loosing the bands of wickedness,” of “undoing the heavy burden,” and the “breaking of every yoke,” he seems to be referring to the wickedness of people who think only of themselves in selfishness, vanity, pride, and having hearts so set upon the things of this world that the two great commandments of loving God and loving neighbor are entirely forgotten. The principles of loving thy neighbor and of loving God are encompassed in the true purpose of the fast.

It takes no imagination to understand what is meant when he says: “. . . that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

The principle of the fast offering provides an opportunity for you, the youth of the Church, to make a contribution to the needy among you. In the spirit of “pure religion undefiled,” you can assist another whose immediate circumstance may not be as pleasant as yours.

President Heber J. Grant often quoted from Emerson: “That which we persist in doing becomes easier to do; not that the nature of the thing has changed, but that our ability to do it has increased.” ○

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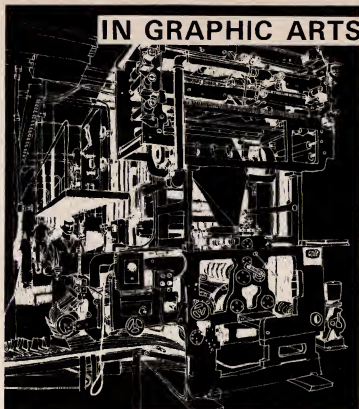
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## The Church Moves On

### November 1968

**24** Sao Paulo East Stake was organized by Elder Gordon B. Hinckley of the Council of the Twelve and Elder Bernard P. Brockbank, Assistant to the Twelve, from parts of Sao Paulo Stake. President of this, the 467th stake now functioning, is Hélio da Rocha Camargo,

with Osiris Cabral Tavares and Jose Benjamin Puerta as counselors.

Murray (Utah) West Stake was organized by Elder Richard L. Evans of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve, from parts of the Murray South Stake. It is the 468th stake now functioning. Robert H. M. Killpack was sustained as president, with Thayne R. Harris and J. Lowell Young as counselors.

New stake presidencies: President Waldo P. Call and counselors Howard

G. Schmidt and John B. Robinson III, Juarez (Mexico) Stake; President Jay M. Witbeck and counselors Byron C. Williams and Edward R. Reynolds, South Carolina West Stake.

**30** It was announced that convert baptisms are expected to reach 100,000 this year, and the membership of the Church may reach 3,000,000 at the end of 1969.

### December 1968

**1** New stake presidencies: President John R. Poulton and counselors Emmett L. Brown and John H. Walton, Monument Park West (Salt Lake City) Stake; President Taft P. Budge and counselors William W. Passey and Charles E. Hulme, Bear Lake (Idaho-Utah) Stake; President Ivin L. Gee and counselors Dexter J. Clark and Alan D. Anderson, Wind River (Wyoming) Stake.

Mid-Michigan Stake, the 469th now functioning, was organized from Lansing Stake by Elder Harold B. Lee of the Council of the Twelve, with E. Richard Packham sustained as president and Robert C. Witt and Lawrence A. Reichenbach as counselors.

Fort Collins (Colorado) Stake, the 470th now functioning, was organized by Elder LeGrand Richards of the Council of the Twelve, with Raymond Price sustained as president and Tyler A. Woolley and Thomas R. Atkins as counselors. At the same time Ivan R. Willey was sustained as president of the parent Cheyenne (Wyoming) Stake, with Orin T. Jones and Harold D. Reading as counselors.

**3** "The National Football Foundation and Hall of Fame salutes as a 'Distinguished American' Dr. David O. McKay, the oldest living football man of record in our nation.

"For many years he has been the renowned President and beloved leader of The Church of Jesus Christ of Latter-day Saints. Born in Huntsville, Utah, Sept. 8, 1873, he played guard in 1894 on the first football team that repre-



Richard L. Evans

## The Spoken Word

More things than this world dreams of

**I**n some ways, it ought to be easier for this generation to have faith than any generation of the past—for many reasons; for one, that we have seen so many seeming miracles—miracles that man, by using nature's laws, has seen brought about. Other generations didn't have so much evidence of the unseen sights and sounds, the unseen realities that are all around us. Other generations couldn't talk to distant loved ones with wires—or without wires. Other generations couldn't push a button and have the sights and sounds of all the earth immediately before them. Yet those sights and sounds were always there. Other generations didn't have the evidence of computers that could keep records of billions of people, in almost infinite detail. When we see what man with his limited knowledge has been able to do in using some of the laws of nature, some of the laws of life, it should be much easier to understand how an Infinite Mind, an Infinite Administrator, the God of creation, could communicate with the prophets, could inspire the poets, could give promptings, warnings, guidance to people personally; could implant ideas and open the understanding of vast areas of truth to the sincere searcher. It should be easier for us to understand the possibilities of communication with the Infinite; the possibility, the power, the reality of prayer. "More things are wrought by prayer than this world dreams of,"<sup>1</sup> as Tennyson said it. It should be easier for us to understand that an everlasting record is and can be kept. It should be easier for us to understand the limitless possibilities of life, by attuning ourselves to the Divine Source.

<sup>1</sup>Alfred Tennyson, *Morte d'Arthur*.

<sup>2</sup>"The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broadcasting System December 8, 1968. Copyright 1968.



sented the University of Utah.

"In a lifetime that encompasses all but five years of our football century, he has served as the spiritual head of a great religious community, a statesman of his Church, educator, writer, trustees of universities.

"He has provided an inspiring example for youth and for his fellow citizens. He has personified the standards of heart and mind, of physical excellence and of the competitive values he exemplified so long ago on the football fields. Today, in his 96th year, he cherishes those values with resolution undiminished."

So read the citation presented in New York this evening at the eleventh annual awards dinner of the National Football Foundation and Hall of Fame. The award was to be brought to Salt Lake City to be presented to President McKay in person.

"It is not because of the lengthening years of this distinguished man that we honor him," commented Vincent DePaul Draddy, chairman of the awards dinner. "We honor him for the richness of his life and his beneficent influence upon his fellow man. As football men, we cherish the record of this noble career."

**8** New stake presidency: C. Garnett Player and counselors Max F. Jackman and John W. Boud, Cottonwood (Salt Lake County) Stake.

**13** Elder Ezra Taft Benson of the Council of the Twelve presented to President David O. McKay the first copy of "Joseph Smith's Testimony" in Thai. The tract is the first Church literature to be printed in that Asian language.

The Christmas lights on Temple Square were officially turned on tonight at 8:00, followed by a Christmas youth songfest in the Tabernacle in which students from 35 schools sang under the direction of Dr. Lorin F. Wheelwright. This year the decorations on the Square feature some lighted paintings of the life of Christ, by Danish artist Carl Bloch.

**14** The appointments of James E. Faust and Hugh W. Pinnock as Regional Representatives of the Twelve were announced.

**15** Three new stakes were organized in the mission fields today, bringing the total stakes to 473. This was the last Sabbath day that stake conferences were held in 1968.

Texas West Stake was organized by Elder Harold B. Lee of the Council of the Twelve and Elder James A. Cullimore, Assistant to the Twelve, with Roland L. Hamblin as president and Clarence H. Jordan and Ralph L. Allred as counselors.

Bend (Oregon) Stake was organized by Elder LeGrand Richards of the Council of the Twelve and Elder Theodore M. Burton, Assistant to the Twelve, with Norman K. Whitney as president and Carleton W. Brown and Selwyn D. Mastrude as counselors.

Hilo Stake was organized in Hawaii by Elders Howard W. Hunter and Gordon B. Hinckley of the Council of the Twelve, with Rex A. Cheney as president and Satoru Sato and Dale G. Sproat as counselors.

**21** The appointment of Ethelyn Dickson Graham of Bountiful, Utah, to the Church Correlation Committee was announced.

**28** The First Presidency announced the appointment of Smith B. Griffin of Washington, D.C., as president of the French Mission.

The appointment of Rex A. Skidmore to head a special Churchwide teacher training committee, under the direction of the Church Correlation Committee, was announced.

## Axiomatic

By Lorence W. Martineau

*Of all the truths of every creed,  
There is no axiom truer:  
You may have need to judge the deed,  
But God must judge the doer.*

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## These Times



# LION HOUSE MEMORIES

Illustrated by Don Young

By Dr. G. Homer Durham

President, Arizona State University

● Susa Young Gates was the first child born in the Lion House, the house built by her father, President Brigham Young, at 63 East South Temple Street, Salt Lake City. She was born on March 18, 1856, and died May 27, 1933. In 1889 she founded the **Young Woman's Journal**, one of the forerunners of **The Improvement Era**, after filling a four-year mission with her husband, Jacob Gates, in Hawaii. She was the mother of 13 children. All of them were gifted and talented. Some of them became famous.

She wrote the history of the YWMIA and a dozen other books, including **Handbook of Genealogy and Temple Work**, several novels, and a biography of her father (published by Macmillan), and she was editor of the **Relief Society**

**Magazine** for a number of years.

She was a trustee of Utah State University and of Brigham Young University. Seven times she represented the YWMIA in the National Council of Women. In 1901 she was the sole American delegate of that council to the International Council held in Copenhagen. In Rome, in 1914, she again represented the U. S. council.

Two of her sons-in-law became members of the Council of the Twelve.\* She was a remarkable person, perhaps the outstanding Mormon woman of her generation.

She left behind, for a beloved family, her recollections of life in the Lion House. Since that wonderful family home is now remod-

\*Dr. John A. Widtsoe (Leah) and Dr. Albert E. Bowen (Emma Lucy, the internationally famous singer).

eled and again open to wide public use, some of her thoughts may enhance its use and inspire those who enter its portals. She wrote of her birthplace:

"A spirit of harmony and peace pervaded the historic old Lion House from its erection in 1856 to the present time. This influence is a priceless inheritance from the father and his family who inhabited it in Utah pioneer days, and who dedicated the house on its erection. . . .

"No more eloquent tribute could be paid to the character of Brigham Young as husband and father than the love and harmony which marked that unparalleled modern family. The wives had no quarrels, so far as the children can remember. . . . They all had deep affection for each other. . . . No hatred, malice or venom was ever manifested in their long and busy lives. . . .

"The pure colonial-styled Lion House was designed as a home. . . .

"The family was large indeed, so that system and regularity was necessarily the foundation of all their associated life—meals must be served on time, carefully portioned out, especially where desserts or meats were concerned; hours for schooltime, rising and retiring must be carefully on schedule for so large a group of children and mothers; all individual domestic supplies of clothing, of fruits, of pleasures such as picnics, parties, celebrations and theaters, all these must be dealt out without either favoritism or too rigid an exactitude. Human values must be considered. Yet there was never a suggestion of institutional life under the sloping roofs of that unique dwelling.

"That, too, is a strong proof of the divine impulses which aided father and the mothers to motivate their daily emotional sacrifices and to seek for the spirit of the Savior. . . ."

Gates' recollections of her father's prayers, in the family circle, afford insight into the leadership President Young exercised in that home. She wondered "how it was that father could frequently use the same simple metaphors to express his wants and petitions, could phrase his prayers so nearly the same for all the years of my remembrance, and yet while fa-

Family instruction, music, and prayer characterized the atmosphere of the house. Susa Young

ther's voice was uttering them, your mind rarely wandered, your thoughts were seldom estranged from that distinct, clear, penetrating vibrant voice which prayed so lovingly and familiarly:

"Once more, O Lord, we bow before thee. We thank thee for our homes in these peaceful vales and for these mountain fastnesses which thou hast preserved as a gathering place for thy people. Wilt thou bless thy people. Raise up those who are bowed down,



Richard L. Evans

## The Spoken Word

what will...or what may be...

There are some lines from Dickens, from the words of Scrooge and Marley, and others also, that deeply probe the soul: "Darkness is cheap, and Scrooge liked it,"<sup>1</sup> said Dickens. In a way it is. Physical darkness can be—but from darkness of heart and mind come the costliest lessons to be learned. "Oh! captive, bound and double-ironed . . .," moaned Marley, "not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness! Not to know that no space of regret can make amends for one life's opportunities misused! Yet such was I! Oh! such was I!" "But you were always a good man of business. . . ."<sup>2</sup> "Business!" cried the Ghost, wringing his hands again. Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business! . . . Why did I walk through the crowds of fellow-beings with my eyes turned down. . . ? I am here tonight to warn you, that you have yet a chance and hope of escaping my fate. . . ."<sup>3</sup> "I wear the chain I forged in life. I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it." All of us wear the chains of habits, attitudes, deeds, decisions; all of us need to search ourselves, with thoughtfulness and faithfulness to friends and family, with mellowing hearts, and coming closer to each other. "Are these the shadows of the things that Will be, or are they shadows of the things that May be, only? . . . Why show me this, if I am past all hope? . . ."<sup>4</sup> "Men's courses will foreshadow certain ends, to which, if persevered in, they must lead. . . . But if the courses be departed from, the ends will change. . . ."<sup>5</sup> "Assure me that I yet may change these shadows you have shown me. . . . I will not shut out the lessons that they teach."<sup>6</sup> God grant it so with all of us, that not too late we learn these lessons.

<sup>1</sup>Quoted sentences selected from Charles Dickens, *A Christmas Carol*.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System Dec. 15, 1968. Copyright 1968.



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and strengthen the weak. Bless the poor, the needy, the sick and afflicted. Comfort the hearts of those that mourn; be a stay and a staff to the aged and a guide to the youth. . . . Bless the youth of thy people, that they may live and not die, and that they may grow up and serve thee. Bless our brethren who are called to preach the gospel. Raise up friends unto them, and remember their families whom they leave at home. Bless the honest in heart everywhere, and give them everything requisite for them to accomplish the work which thou hast called them to do. Hasten the day when we can return and build the center-stake of Zion. Bless the Lamanites, and all those who seek to bring them to a knowledge of their forefathers. And now, we pray that we may have a night of rest and sleep, and awake in the morning invig-

orated for the labors of another day. Grant unto us according to thy tender mercy, and unto thee will we ascribe the honor and glory both now and forevermore, in the name of Jesus Christ, we ask. Amen.'

"The tender benediction of that prayer," wrote Mrs. Gates, "lingers, even now, in the dear old prayer-room, and as long past prayers and praise, rise and haunt the memory of one who lingers in that sacred room, the same sweet spirit floats out from the long ago with silent lips and enfolds the living soul with a mantle of gracious peace. . . ."

Susa Young Gates' eldest daughter, Leah, was born February 24, 1874, a few feet west of the Lion House, where the Hotel Utah now stands. Nearly ninety years later, I had the privilege of an unusual four-generation tour of the Lion

### Flight From Nauvoo

(February 4, 1846)

By Joyce Torrence Conley

*Left behind were warmth and comfort,  
And precious things that made a gracious life:  
China brought from far-off homelands,  
Silver, mirrors, chests, and keepsakes,  
Treasures of the families,  
Good houses, built by their own hands;  
All, all were left behind except their urgent needs.  
Men, sad faces old beyond their time,  
Women, crying babies at their breasts,  
And other wee ones clinging  
Cold and fearful at their skirts,  
Forebore to look at flames their persecutors spread  
While pillaging their city even as they fled.  
The ice upon the river groaned beneath the weight  
As one by one the heavy wagons,  
Fleeing from the hate behind them,  
Made their weary way across.  
And bitter, bitter, bitter was the cold;  
And often bloody were the footprints  
They left upon the snow.*

House in the company of that daughter, Leah D. Widtsoe; my wife; my daughter; and my daughter's baby, my granddaughter Melissa. I had eaten hundreds of meals in the Lion House—as a high school student when it was the LDS College cafeteria, and as member, neighbor, frequent visitor, and guest at wedding receptions, family reunions, and dinner clubs. My own mother, Mrs. George H. Durham, had been the manager of the house for nearly twenty years when it was known as the "Lion House Social Center." But that meal and family visit with my mother-in-law, my wife, my own daughter, and my granddaughter, the direct descendants of Susa, the first child born in that house, was a special occasion. I had known Mrs. Gates, had been one of her "favorite clerks" in the ZCMI grocery, while a university undergraduate, before I met my wife, her granddaughter. But on that summer day in 1963, in the company of those four wonderful women—descendants of Susa—the Lion House ceased to be the college cafeteria of my high school days, the social center of my mother's careful management, the place I had frequented with good friends, daily and weekly. It became what it was in the beginning, a home. It enfolded me, as the memory of Brigham's prayer enfolded his loving child Susa, "with a mantle of gracious peace."

There are few places of "harmony and peace" in these times. I hope all who enter the Lion House will remember the words of Susa Young Gates:

"A spirit of harmony and peace pervaded the historic old Lion House from its erection in 1856 to the present time. This influence is a priceless inheritance from the father and his family who inhabited it in Utah pioneer days, and who dedicated the house on its erection."

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# End of an Era

## Life Among the Mormons



*At a ward council meeting last fall, we were amused when the bishop of our university ward, responding to the challenge of a visiting General Authority, committed himself to a goal of 80 percent average attendance at sacrament meetings. We were then averaging over 120 percent attendance, with visitors who came to share the social advantages of an all-single-student ward. But the real punch line came a few months later when the membership clerk announced that with an influx of membership records, the percentage had dropped to about 96 percent. "Well, we're getting closer to our goal," he observed.*

—Alfred G. Gunn, Seattle, Wash.

My three children are at the perfect age—too old to cry at night and too young to borrow my car.

Each boy and girl, and every adult also, is infinitely valuable. None is to be rejected, none written off, none neglected or left without the conscious concern of devoted brothers and sisters in the kingdom of God.

—Elder Marion D. Hanks

Developing our human capabilities to the fullest is what ultimately matters most. Call it humanism—or whatever—but that is clearly what education in the final analysis is all about.

—Robert S. McNamara

Talking over our problems was the discussion topic at one of our recent family home evenings. The next morning I told my five-year-old daughter to do a task that she didn't usually enjoy doing. After a few minutes of silence, she said, "I talked it over with myself and decided I wouldn't do it."

—Mrs. Alvin S. Johnson, Lovell, Wyoming

**Humns—Hymns for which you don't know the words.**

—T. Kirkwood Collins

*A man stopped at a motel and asked for a room. "Do you want an \$8.00 room or a \$10.00 room?" asked the manager. "What's the difference?" "The \$10.00 room has free TV."*

It is as easy to give advice to yourself as to others, and as useless.

—Austin O'Malley

*The most incontrovertible statement of the year was made by a 15-year-old on an essay on the subject "Prehistoric Times." "In prehistoric times, stated the student boldly, "books were very scarce."*

The patient visited the physician weekly, complaining about a bad back. There seemed to be no real reason for it, and both patient and physician were puzzled. Then the patient didn't show up for several weeks, and finally the doctor spotted him in the supermarket. "I found out what was wrong," the patient sheepishly admitted. "We got some ultra-modern furniture at the office, and I suddenly discovered I had been sitting on the wastebasket for two months!"

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.





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